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A
COMPARATIVE
VIEW OF THE GOSPELS;
WITH AN INTRODUCTION,
INTENDED TO FURTHER AID THEIR ILLUSTRATION;
THE LAW OF NATURE, OF SOCIETY, AND OF GOD;
INCLUDING THE INNATE PRINCIPLES OF
Preservation, Propagation, and Perpetuation
CONSIDERED;
TOGETHER WITH THE DOCTRINE OF ELECTION, PREDESTINATION,
AND THE TRINITY; TO WHICH IS ADDED
AN APPENDIX,
AS FURTHER ILLUSTRATIVE OF THE GENERAL SUBJECT.

BY A LAYMAN.

"All Scripture is given by inspiration of God."

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P R E F A C E.

THE comparative view of the Gospels which is appended, and its arrangement, is designed to illustrate them. They are submitted with this view. Improvements and corrections thereon will no doubt suggest themselves to others. The work was originally undertaken as a private exercise, to aid in determining with more exactness the previous and after character of Mary Magdalene, and was finally extended, till it attained its present dimensions. As some introduction seems necessary, the following is intended to further aid the illustration.



INTRODUCTION.

So general has become the impression that Mary Magdalene was previously lewd, and a sinner above others of her sex, that her name is used at the present day as expressive of the character of the most degraded and abandoned of women ; an inference for which the Scriptures seem to furnish no warrant, prior to the crucifixion and resurrection, at both of which she was present ; she is but once specially identified in the Scriptures, then by Luke, viii., 2, as one out of whom the Lord cast seven devils, and as journeying with him and others in Galilee, and ministering to him of their substance. At the gates of Nain, as Jesus journeyed, he raised a dead man, the only son of his mother, and she was a widow. Immediately follows, Luke, vii., 36-48, after his interview with the disciples of John, and his testimony concerning him, that one of the Pharisees desired he would eat with him, and he went into the Pharisee's house, and sat down to meat ; and, behold, a woman in the city, which was a sinner,* when she knew that Jesus was in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

The city in which this transaction took place may be presumed to be Nain, into which the Lord was entering at the time the widow's son was raised, and the woman referred to is presumed to be Mary Magdalene, and the term

* There is a tradition that the woman's name was Mary.

sinner, in its connection, as applied to her, may indicate Canaanitish descent, and the national character of those to whom she stood related, as in the case of the Syrophenician mother, whose young daughter was healed. She was a Greek, and the term, used in reference to her, is evidently expressive of national character, while Mary of Bethany, hereafter referred to, is presumed to be of the royal tribe of Judah. That Mary Magdalene was obsessed by the spirits of the powers of the air, and subject to their demoniacal control, is clearly announced ; and the gratitude she evinced by her delivery from this infernal crew, by the Lord, is indicated in her after-life, by her innocence and humility. The term sinner, as used in connection with this woman, is equally applicable to all, by the Jewish law, who did not observe the formalities of the Jewish ritual, and the term is uniformly applied to all Roman officials, and publican and sinner appear as synonymous. She is not to be regarded as a stranger to our Lord, to his disciples, or to Simon, with whom our Lord sat at meat. She and Simon were of the same city, he a judicial official, and she occupying a position that enabled her to make the costly offering of a box of ointment of spikenard, while the Son of Man had not where to lay his head, and might, on entering the city, have become the guest of this woman, as he was of Martha, and her sister Mary, in Bethany, while ministering in Jerusalem ; and, like the sister of Martha, in his retirement, sitting at his feet, and listening to the words of wisdom that dropped from his lips. And when she knew he was in the Pharisee's house, have sought him there, not intrusively, but as a friend with friends in social converse, and not at a boisterous public entertainment. She stood at his feet, behind him, as by the after-commendation appears, in the contemplation of the majesty of his character as the Mighty God, the Everlasting Father, the Prince of Peace, and her Savior, and, overwhelmed with its grandeur and the boundlessness of his love, tears were the result,

with which she bathed his feet, and wiped them with the hairs of her head, and kissed them, and anointed them with ointment, at which the thought passed through Simon's mind—This man, if he were a prophet, would have known who, and what manner of woman this is that touched him, for she is a sinner. This thought of the heart is perceived, and answered by the declaration that her faith had saved her. She, as Peter after, recognized the Lord as Christ, the Son of the living God, and this entitled her to the like commendation—Blessed art thou, for flesh and blood hath not revealed it to thee, but my Father which is in heaven. She had found the Rock on which the Church is built, against which the gates of hell could not prevail, and her name was rightly entitled to the affix of exalted. And who so likely as this woman to be, after journeying with the Lord, and ministering to him of her substance, present at the cross, and to see how the body was laid ; and, when the Sabbath was passed, early in the morning of the first day of the week, to be at the tomb, with sweet spices, that they might anoint him ; and the first to whom the Lord showed himself, after the resurrection ? She, too, may have been present at the Supper, two days before the Passover, at Bethany, at the house of Simon the leper, at which Martha served, but Lazarus was one that sat at table.

To the Syrophenician mother it was answered, O woman, great is thy faith ! be it unto thee even as thou wilt. This woman appears to be of the intellectual and intelligent white type of the human family, denominated Japhet ; and the woman termed a sinner of the tawny executive and formal type, denominated Ham ; while Mary of Bethany is presumed to be of the ardent and affectionate florid type, denominated Shem. These individual characteristics tend to the formation of a perfect whole, and should be everywhere regarded ; and probably here indicate the female future of these classes. To which, perhaps, might be added, the virgin mother, as indicative of a new

type of the future. And it may yet appear that the Gospels themselves have similar characteristics, and that Matthew is written in the intellectual, Mark in the formal, Luke in the affectionate, and John from the inmost or holiest of all, indicative of a new future type, in which the twain becomes one new man.

The Hebrew, Greek, and Latin inscriptions upon the cross seem alike indicative of the three distinctive types, as developed from their respective church centres, and by the variety of their surroundings, and the diversity of characteristics which these surroundings exhibit. The Hebrew Church, of which the high-priest of the tribe of Levi was the recognized head, is found in the line of Shem; and the Greek Church, which recognizes as their head the ruling sovereign of Russia, is evidently in the line of Japhet; while the Latin Church, which recognizes the Pope as their head, is of an executive and formal character, and otherwise indicate the line of Ham. The writing, "this is Jesus the King of the Jews," was evidently inscribed with reference to the whole human family.

In all orderly governments, the Church is central, around which is the Judiciary, and encircling the whole, the Legislative Councils. The first indicating the ardent and affectionate, or love to God and good-will to man. The second, the executive and formal, that requires each to award to the other the same the other is required to award him. And the third, the superintending care and direction that the intellectual and intelligent are qualified to impart, together forming a complete whole, in which each department mutually acts and reacts, in reference to the other, for the preservation of order and the general government of all. These officials, in their several departments, are God's ministers, attending continually to these very things, for which cause we pay tribute also. Their trusts are sacred, and involve fearful responsibility; and when they climb up some other way into the fold than by the door,

they are counted as thieves and robbers, that come not but for to kill, and to steal, and to destroy. By their fruits they are known. In their perversion, these officials, in their several departments, are termed wizards, sorcerers, and magicians, because, by indirect action, they give the appearance of truth to cunningly devised falsehoods, and in this way obtain for them public sanction, to the great detriment of an officially oppressed and suffering community, to whose pecuniary interest, Judas-like, they profess peculiar regard.*

The Jews were a sensual people, and notoriously external in their worship. The term conscience does not appear to have been used by any of the sacred writers, until John, viii., 3-9, in the case of the woman in adultery, who was brought before the Lord in the temple, with which Mary Magdalene, in no particular, appears identified. Magdalene—so far from being a term of reproach, implies exaltation, and instead of an affix to designate the place of her birth, as some have supposed, would seem rather to indicate her purity of heart and heavenly mindedness.

But there is another Mary, to whom the affix of sinner is not appended, who may be regarded as a Jewess, as counter-distinctive to the woman termed sinner; this other is Mary of Bethany, she is first obscurely referred to by Matthew, chapter xxvi., 6, 13, in Bethany, at the house of Simon the leper. In the case of the woman termed a sinner, Luke, vii., 36-48, it is said, the Lord went into the Pharisee's house, and he addressed him by the name of Simon. Mary of Bethany is again referred to, in a like obscure manner, Mark, xiv., 3-9; and Luke, x., 38-42, she is again mentioned, as sitting at the Lord's feet, but enough is disclosed to indicate familiar and endearing relations, peculiar to friendly family intercourse. This certain

* See Appendix A, as indicative of the solemnity that still prevailed, in mercantile communities prior to 1830, and may to some extent be continued.

woman named Martha, who received the Lord into her house, and her sister Mary, as after appears, were not strangers, their residence was in Bethany, and this is where the Lord spent his nights while ministering in Jerusalem, and where his ascension afterward took place ; and the inference is, that it was with this family he abode on retiring from the city, and that it was usual, at such times, for Mary to sit at his feet, and drink in the lessons of heavenly wisdom that afterward rendered her name so conspicuous, and induced the declaration, Verily I say unto you, whosoever this gospel shall be preached in the whole world, there also, that this woman has done, shall be told for a memorial of her. It was on an occasion like this that Martha, cumbered with much serving, came and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her, therefore, that she come and help me." There appears no evidence that our Lord ever passed a night within the walls of Jerusalem. The eleventh of John discloses the strength and fervor of the endearment that subsisted between the Lord and these two sisters, and their brother Lazarus. The whole chapter is an embodiment of sympathy, endearment, and affection, evincing the most anxious solicitude on the one part, and the most confiding dependence on the other. The force of the whole is concentrated in these words, " Jesus loved Martha, and her sister, and Lazarus." And when he saw Mary weeping, after the death of her brother, and the Jews also weeping, he groaned in himself and was troubled, and wept, and coming to the grave saith, Take away the stone, and when he had thus spoken, he cried with a loud voice, Lazarus, come forth! and he that was dead came forth, to the joy of his sympathizing sisters, the astonishment of the multitude, and the alarm of the Jewish officials, who immediately gathered a council, and predetermined the death of Jesus.

Then Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he

raised from the dead. There they made him a supper, and Martha served ; but Lazarus was one that sat at table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair : and the house was filled with the odor of the ointment. Here the woman, before so obscurely referred to by Matthew, Mark, and Luke, is fully disclosed in her heavenly character : while Judas, who witnessed the scene, inquires, Could not this ointment have been sold for three hundred pence and given to the poor ?—by inference, that he might therefrom appropriate to himself of the deposit a larger share, with greater security—for he was a thief—and bare the bag, and what was put therein. Following this, Judas went to the Chief Priests, and, for thirty pieces of silver, covenanted to deliver the Lord into their hands. They consulted, that they might also put Lazarus to death. Here is a startling contrast between the righteous and the wicked ; between a servant of the Lord and a slave of Satan.

There is no reason for concluding this supper was in the house of a stranger ; but, on the contrary, in that of professed friends, and that the assembly consisted principally of the Lord and his disciples, and Martha, and Mary, and their brother Lazarus, and was of the most confiding and confidential character. Before such an assemblage, Mary was unrestrained in her affection, and Martha in her active service, and Judas in his professed anxiety and care for the poor. Judas, indeed, appears to have been in his own paternal home, for we learn from Matthew and Mark that this supper was two days before the passover, at the house of Simon the leper ; and from John, that Judas was Simon's son. The next day, when much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him. The people, therefore, that were with him when he called Lazarus out of the grave, bear record ! For this

cause, also, the people met him, for that they had heard that he had done this miracle. This appears to be the second time that the Lord went to Jerusalem riding upon an ass, the first prior, and the second subsequent, to the supper at Bethany ; the first referred to by Matthew, Mark, and Luke, and the latter by John only. Following this latter journey was the supper at Jerusalem, and his address to his disciples, exceeding in length his sermon on the mount ; included in it is the new commandment, that ye love one another. Judas was not present at this discourse. He, having received the sop, went immediately out. And it was night.

When Jesus had finished this discourse, he, with his eleven disciples, went over the brook Cedron. Hither Judas met him, with a band of officers, from the Chief Priests and Pharisees, and betrayed him into their hands.—Matthew, xxvi., 14, 15, 48 ; Mark, xiv., 10, 44 ; Luke, xxii., 4, 47 ; John, xviii., 3, 7. Then a band of officers took him, and bound him, and led him away to Annas first. Now Annas sent him bound to Caiaphas, the high-priest. From Caiaphas Jesus was led to the hall of judgment. Pilate then went out to them, and said, what accusation bring ye against this man ? Then delivered he him to be crucified. And they took Jesus, and led him away. At the crucifixion, Matthew mentions as present, Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children ; and as sitting over against the sepulchre, Mary Magdalene and the other Mary ; and at the sepulchre, Mary Magdalene and the other Mary. Mark says there were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and Joses, and Salome, and many other women which came up with him to Jerusalem. And Mary Magdalene, and Mary the mother of Joses, beheld the place where they laid him. And when the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and

Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came to the sepulchre, at the rising of the sun. Luke says all his acquaintances, and the women that followed him from Galilee, stood afar off and beheld these things (referring to the crucifixion), and that the women from Galilee followed after, and beheld the sepulchre, and how the body was laid. Mary Magdalene, and Joanna, and Mary the mother of James, and other women, are here mentioned. John says there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. On the first day of the week cometh Mary Magdalene to the sepulchre, while it was yet dark, and seeth the stone taken away. She run to Peter, and the other disciple whom Jesus loved, and told them. The disciples went away again to their own house, but Mary stood without the sepulchre, weeping. Jesus saith to her, Mary. She turned herself, and said unto him, Rabboni ; that is, Master. When thus made known, she told the disciples she had seen the Lord. From all which it appears that, besides the mother of Jesus, two Marys were present at the crucifixion, the one to be regarded as the woman who anointed the feet of our Lord in Galilee, at the house of Simon the Pharisee, and the other as the wife of Cleopas, and the mother of James the less and Joses, and the sister of Lazarus, and that Mary who anointed the Lord's feet in Bethany, at the house of Simon the leper ; together indicating the familiar, social, and intimate relations existing between the parties referred to, and the germ of the future church.

Following the order in which the other gospels are written, the anointing of the feet of Jesus, as he sat at meat in the house of Simon the leper, in Bethany, would have been placed after the second verse of the twenty-second chapter of Luke, where it is omitted ; but the anointing by the woman termed a sinner, at the house of Simon, in Galilee, is placed

Luke, vii., 36, 48, and is so identical that, if read after the second verse of the twenty-second chapter, it would be regarded as supplying an omission, occasioned by a transposition of verses. There is, however, this difference : the governor of the feast is called by Luke a Pharisee, while by Matthew and Mark he is designated as Simon the leper. John, in his account, omits to identify the master of the feast by name, title, or appellation, but designates Judas Iscariot as Simon's son. Luke alone has the account of the woman termed a sinner. There is little doubt but that these two incidents are often regarded as identical.

At the same time that the gospels may be regarded as one harmonious whole, there is a peculiarity in the structure of each, that should never be lost sight of. The events are not all recorded in the same order. Matthew, for instance, places the healing of the possessed Gadarenes before the parable of the sower, and Mark places the event after, as well as others. Luke follows in the order of Mark ; but, in recording the temptation, varies from both Matthew and Mark. Mark omits all the records of the other evangelists that precede the appearance of John, and his announcement in the wilderness, "Prepare ye the way of the Lord." Matthew gives a general description of two possessed Gadarenes, while Mark and Luke specially designate but one. John omits these altogether, but records much that the other gospels omit. The first and second chapters of his gospel seem to epitomize all that precedes of both the Old and New Testaments, to the expulsion of the money changers from the temple. The third chapter commences with the interview with Nicodemus, and the exposition of the doctrine of the new birth. Matthew commences his gospel by the declaration that it is the book of the generation of Jesus Christ, the son of David, the son of Abraham. Then follows the record of his progenitors by natural descent, to Joseph the husband of Mary, the mother of Jesus. In consequence of this gospel thus treating of the humanity of

Jesus, it has been likened to the living creature, with the face of a man, described in the first chapter of Ezekiel. The beginning of the gospel of Jesus Christ, the Son of God, is the announcement of Mark; and that John the Baptist is the messenger that should go before the face of the Lord, to prepare his way before him, whose proclamation, startling as the roaring of a lion in the wilderness, struck the inhabitants of Judea with wonder and amazement, and caused them to exclaim, What shall we do? For this cause, his book has been likened to the living creature of Ezekiel, with the face of a lion.

Luke commences his book with the setting forth the things most surely believed, as they were delivered from the beginning by eye-witnesses and ministers of the word. He then proceeds to notice John the Baptist's ancestry, and his connection with the authorized priesthood, by virtue of descent in the line of Aaron; the blameless character of both his father and mother is noticed. From the fifth verse of the first chapter to the twenty-fifth inclusive, he mainly treats of Zacharias, as a priest of the order of Aaron, and of his wife Elizabeth, of the daughter of Aaron, to whom a son is promised, by whom many of the children of Israel should be turned to a knowledge of the Lord. He is announced as the forerunner that should go before him in the spirit and power of Elias. Then follows, from the twenty-sixth verse of the same chapter, a minute record of the announcement of the angel to Mary, in Galilee of Nazareth, Behold, thou shalt bring forth a son, and shalt call his name Jesus (omitted by Matthew), to the end of the thirty-eighth verse. From the thirty-ninth verse to the fifty-sixth, the mothers of the two children are treated of, and their meeting in the hill country of Judea, and Elizabeth's joyful declaration recorded. From the fifty-seventh verse to the end of the chapter, John's birth is treated of, and the prophecy of Zacharias, recorded.

The second chapter commences with specifying a particular period, and designating a particular place, at which, and in which, Christ should be born, and the annunciation of the event to the shepherds by the angels, to the twentieth verse inclusive. The twenty-first verse treats of his circumcision, then of the young child in the temple, to offer a sacrifice according to that which is said in the law of the Lord. The prophecy of Simon, and Anna the prophetess, follows, and the return of Joseph and Mary and the young child to Nazareth, events occupying about forty days. What follows, from the first verse of the second chapter of Matthew to the end, would seem to be subsequent to the appearing of the wise men from the east, in Jerusalem, guided by the star, that the young child and his mother were at this time in Galilee. That the query, Where is he that is born King of the Jews? troubled Herod and all Jerusalem with him. That the Chief Priests and Scribes were consulted, and announced Bethlehem in Judea as the place of his birth; that hither Herod directed the wise men to search, and when they had found him to bring him word; that, guided by the star, which came and stood over where the young child was, they came into the house, and saw the young child and Mary his mother, and fell down and worshiped him; and, being warned of God that they should not return to Herod, they departed into their own country another way. Immediately following this the angel of the Lord appeared to Joseph, directing him to flee into Egypt, for Herod would seek the young child to destroy him. Herod, failing to discover where the young child was, sent to Bethlehem, and slew all the children from two years old and under; according to the time he had diligently inquired of the wise men. This would indicate that the age of the young child at the time of his flight into Egypt was about two years. At the nineteenth verse, when Herod was dead, an angel appears to Joseph in Egypt, and directs his return with the young child and

his mother to the land of Israel ; and he turned aside into parts of Galilee, and dwelt in a city called Nazareth ; after which Matthew is silent in reference to Jesus, until John the Baptist appears preaching in the wilderness of Judea, chapter third.

Luke says nothing of the flight into Egypt, but at the second chapter, forty-sixth verse, Jesus is found in the temple, at the age of twelve years, sitting in the midst of the doctors, both hearing them and asking them questions. This indicates that his sojourn in Bethlehem was about forty days, being by the law the number of days of purification. His first sojourn in Galilee about one year and ten months, and his sojourn in Egypt about ten years. And his second residence in Galilee, from the time of his appearance among the doctors in the temple to his baptism in Jordan, when his ministry commenced, eighteen years. From the commencement of his ministry to his crucifixion, about three years and a half, Luke, iii., 23. The word stable is not used in connection with his birth, and, as a substantive, it is believed not to be found in the Bible.

From John's birth-right connection with the priesthood, and his official connection with those whose special office it was to offer bullocks in sacrifice, in reference to which Luke commences his gospel, it has been likened to the living creature of Ezekiel, with the face of an ox. Luke, iii., 21, continues : Now when all the people were baptized, it came to pass that, Jesus being baptized, and praying, the heavens were opened, and the Holy Ghost descended in bodily shape like a dove upon him ; and a voice came from heaven, saying, Thou art my beloved Son, in whom I am well pleased ; and that Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was of Heli ; then follows the genealogy, in a reverse order, from Matthew to Adam, who was of God. The following explanations of the two genealogies

would seem to be pertinent in this place, as they have caused more or less perplexity to inquiring minds in their investigations. The special law governing in this case, here referred to, is recorded in the twenty-fifth chapter of Deuteronomy, fifth and sixth verses, and is in the following words: If brethren dwell together, and one of them die, and have no children, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. The marriage of Boaz and Ruth was in conformity with this law, Ruth, iv., 10, 12. It is quoted by the Sadducees, Matthew, xxii., 23, 28; Mark, xii., 18, 27; Luke, xx., 28, 33. But this was also a pre-existing law in Israel prior to the days of Moses, as will be seen in the case of Onan, Judah's son, Genesis, xxxviii., 8, 9.

Joseph, the husband of Mary, was, by natural descent, the son of Jacob, as recorded by Matthew, but at the same time legally the son of Heli, as recorded by Luke; hence, the double rendering of the genealogies, and the two-fold testimony, that by the mouth of two or three witnesses every word might be established. Heli and Jacob were brothers by the same mother; Heli, the elder, dying without children. Jacob, as by the law directed, married his widow, in consequence of which his son Joseph was, by the law, the reputed son of the elder brother (Heli). Hence, the genealogy in Matthew, who records the descent by natural generation, begins with David, the son of Abraham, and passes down through Jacob to Joseph, the husband of Mary; while in Luke, who records the legal descent in accordance with the law referred to, begins with Joseph, the husband of Mary, and passes legally up, through Heli to Adam, who was of God. And it is certainly most wonderful that all these particulars should be

so specially stated, and so specifically fulfilled. Matthew says, Mattham begat Jacob, and Jacob begat Joseph, the husband of Mary. Luke says, Jesus . . . being, as was supposed, the son of Joseph, who was of Heli, who was of Matthat; he does not say begat, or son of Heli, son of Matthat. This view is in accordance with the early teachings of the Church. The tradition is preserved in the Douay Bible.

John commences his gospel with the Word that was in the beginning, is now, and ever shall be; and, in his flight, ascends so high heavenward, that it has been likened to the living creature of Ezekiel, with the face of an eagle.

The Book of the Genealogy of Jesus Christ, the son of David, the son of Abraham, by Matthew; and that of the Gospel of Jesus Christ, the Son of God, by Mark, seem adapted to infold the one into the other. In like manner, the priestly office of John the forerunner of the Lord, as delineated by Luke, and the Word that was in the beginning by John the Divine, as readily infold. Thus Matthew and Mark, and Luke and John, infolding each into the other, and these distinctive unions, again infolded, the one into the other, form a complete whole, that may be likened to the living creatures of Ezekiel; each, with the likeness of the face of a man, and each with the likeness of the face of a lion, and each with the likeness of the face of an ox, and each with the likeness of the face of an eagle; thus forming a complete whole, in which the emanations of the other Scriptures centre, and from which diverge the concentrated rays of heavenly wisdom into the hearts and minds of the innocent, pure in heart, and confiding Christian.

John the Baptist was not only a legitimate priest, but all men counted that he was a prophet indeed. As a priest and a prophet of the Jewish dispensation, he gathered together a people, who, by repentance, were prepared for admission into the new visible or formal Church, about to

be established on earth ; their evidence to membership in which consisted in being baptized with water, and thus a people prepared for the Lord, who was himself, by birth, a member of the Jewish Church, and fulfilled all its requirements ; and, complying with the ordinance of baptism which John administered, was, like others, an orderly member of the new, before commencing his ministry ; for God is a God of order, and not of confusion.

Among those that are born of women there has not arisen a greater prophet than John the Baptist ; nevertheless, the least in the kingdom of heaven is greater than he ; for in John's day baptism with the Holy Ghost was not yet given, because the Lord was not yet glorified. The baptism with water was preparatory thereto. Thus the annunciation of the new birth to Nicodemus, as preparatory to the new baptism, and the declaration, Except ye be born again, ye can not see the kingdom of God. To be born into the invisible realities of the invisible world, and be baptized with the Holy Ghost, as taught by the Lord and his disciples, were startling and mysterious alike to Nicodemus and others of his day.

The Jewish dispensation terminated with the death of the Lord of glory, and was consummated on the last day of the week ; and the Christian, or new, commenced on the first, with his resurrection from the grave—the intermediate may be regarded as a transition period. Thus the final extinction of the Jewish Sabbath with the seventh day, and the ushering in of the Lord's on the first by his resurrection, was the re-establishment of the order of Melchisedek's, who was a priest without father, and without mother, and without descent, after the power of an endless life, and, like unto the Son of God, abideth continually, as counter-distinctive to that of Aaron, whose pedigree is in the line of Levi, and a priest after the law of a carnal commandment that could not continue by reason of death ; Melchisedek's is thus disclosed as the priesthood of inspiration ;

the first in the order of time, and the last in consummation ; Aaron's, as that of descent, to which may be added the Christian, which has eventuated in succession, from which it is to emerge.

As the Jewish Church expired, the Christian followed its immediate predecessor in the most orderly and authentic manner, and received its final baptismal seal, as a collective body, on the day of Pentecost, when the Holy Ghost descended, and there appeared unto them cloven tongues, like as of fire, and sat upon each of them ; this was the first-fruits of which we are promised an abundant harvest ; for the promise is to us and our children, even to as many as are afar off. Such is the nature of the dispensation under which we live ; the full fruition of which so many have waited for, and for which so many are now anxiously looking.

That invisible power or principle recognized by all nations, that so mysteriously impresses the minds of men for good, and admonishes them of evil, and was by the Lord likened to the wind that bloweth where it listeth, the sound whereof is heard, but whence it cometh and whither it goeth man could not tell, was, prior to the Advent, termed wisdom, and is spoken of as more moving than any motion, as passing and going through all things by reason of its pureness, as the breath of the power of God, and a pure inference flowing from the glory of the Almighty, into which no defiled thing can fall. For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness. And being but one she can do all things, and remaining in herself she maketh all things new, and in all ages entering into holy souls she maketh them friends of God and prophets. For she is more beautiful than the sun, and above all the order of the stars being compared with light, she is found before it.

This heavenly visitor the Jewish officials had ceased to reverence ; and when directed to her, as a principle, within

their own bosoms, they materialized her : and wonderingly exclaimed, How can these things be ? The grossness and sensuality of the nation had become such, that in them was fulfilled the prophecy of Isaiah, which saith, By hearing, ye shall hear and not understand, and seeing, ye shall see and not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time, they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

They did not like to retain God in their knowledge, and he gave them up to a reprobate mind ; and they not only sought to discard wisdom, but to eradicate the remembrance of her from the mind ; for she was God's witness upon earth, being an emanation from the Word that was in the beginning ; and through the messengers that were sent, a reprover both before and after the flood. Of those sent, one was beat, another killed, and another stoned : and again to others they did likewise. And when, in the fullness of time, the Word, made flesh, descended from heaven to earth, and took upon him the seed of Abraham, him they reviled, insulted, persecuted, betrayed, cast out, and crucified ! at which the heavens were veiled, and Wisdom herself enshrouded in darkness ! But the Lord arose, and in compassion, even to his murderers, restored that which he took not away, by the gift of the Holy Ghost, which is the Comforter, that shall abide forever. This quickens conscience, and testifies of transgression. This invisible messenger startles children, and alarms men ; and it is by this that the enlightened come to the knowledge that Jesus is the Christ, the Son of the living God. These have tasted of the heavenly gift and are made partakers of the Holy Ghost, and the powers of the world to come. They have not come to the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of words : but they have come to

the heavenly Jerusalem—and to an innumerable company of angels—to the general assembly and church of the first-born, which are written in heaven ; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the New Covenant ; and are constituted priests forever after the power of an endless life, without father, and without mother, and without descent, and in the time of visitation are permitted to inhale the atmosphere of heaven and partake of angel's food, by an efficiency and vividness imparted to the truths of the Word, as contained in the Scriptures of the Old and New Testament, that have from time to time been implanted in their understandings ; furnishing a repast the most refined and exquisite the mind is competent to enter into ; and in addition thereto, is imparted the full assurance that the Scriptures are in truth and verity the Word of God, and the only infallible and unerring rule of faith and practice.

COMPARATIVE VIEW.

The numbers on the right in the comparative view which follows, indicate where the quotations referred to, are to be found in the several gospels ; and the figures on the left, the distinctive order of their presentation, and a direct reference of each to the other.

MATTHEW.

COMPARATIVE VIEW OF THE GOSPELS.--*Matthew.*

John.	Luke.	Mark.	Matth.	Mark.	Luke.	John.
	11	1	The Genealogy of Jesus Christ.....	i. 1, 17...	iii. 23, 38..	
	...	1	<i>The beginning of the Gospel.</i>	...	...	
	1	...	<i>Setting forth the things believed.</i>	i. 1.....	i. 1, 4.....	
1	...	...	<i>The Word that was in the beginning.</i>	...	...	i. 1, 5.
	2	...	<i>John's Father and Mother.</i>	...	i. 5, 24...	
	3	...	<i>John's Birth.</i>	...	i. 11, 60..	
	5	...	<i>John in the Desert.</i>	...	i. 80.....	
2	6	...	Birth of Jesus.....	...	ii. 4, 21...	i. 14.
	7	...	<i>Simon and Anna the Prophetess.</i> ...	...	ii. 25, 39..	
	...	3	<i>Wise Men Present Gifts.</i>	...	...	
	8	...	<i>Jesus in the Temple at twelve.</i> ...	...	ii. 40, 49..	
5	10	3	Baptism of Jesus.....	i. 9, 10...	iii. 21, 22..	i. 32, 33.
3	9	2	John's Testimony.....	i. 7, 8...	iii. 1, 17...	i. 19, 30.
	...	5	<i>John in Prison.</i>	i. 14.....	...	iii. 24....
	12	4	The Temptation.....	i. 12, 13..	iv. 1, 14...	
	19	6	Two Ships by the Lake.....	i. 16.....	v. 1, 11...	
30	20	...	<i>Draught of Fishes.</i>	...	v. 4.....	xxi. 6.
	...	8	<i>Jesus Teaching in Galilee.</i>	iv. 23.....	...	
	84	54	Have Salt in yourselves.....	v. 13.....	ix. 50.....	
	73	...	<i>Fear not, little flock.</i>	...	xiv. 34, 35.	
7	...	...	<i>Marriage in Cana of Galilee.</i> ...	...	xii. 32, ...	
	43	27	Like a Candle on a Candlestick..	v. 15.....	viii. 16, 18.	ii. 1, 11.
	32	...	Sermon on the Mount.....	v. vi., vii.	vi. 17, 49..	
	64	...	Lord's Prayer.....	vi. 9, 15...	xi. 2, 4...	
	72	...	Consider the Lilies.....	vi. 24, 28..	xii. 27.....	
	80	...	Strait Gait.....	vii. 13.....	xiii. 24...	
	33	...	A Tree is known by its Fruit.....	vii. 18, 20.	vi. 43, 45.	
	...	...	...	xii. 33...	...	

9	15	7	17	things be ?	vii. 28	i. 22	iv. 32	iii. 4, 13.
	14	8	18	Astonished at his doctrine.	vii. 29	i. 22	iv. 31, 32.	
	16	9		Taught as having authority		i. 23	iv. 33	
10				An unclean Devil in the Synagogue.				iv. 1, 42.
12				<i>Woman of Samaria.</i>				iv. 46, 53
	21	12	19	<i>Nobleman's Son healed.</i>	viii. 2, 4	i. 40, 45	v. 12, 15.	
	22			Leprosy, or Leaper healed.			v. 16, 17.	
13	35	20		<i>Power present to heal.</i>	viii. 5, 13.		vii. 2, 10.	iv. 47, 50.
	36			Centurion's Servant healed of Palsy.			vii. 11, 18	
	17	10	21	<i>Widow's Son of Nain raised.</i>	viii. 14, 15	i. 30, 31	iv. 38, 39.	
	18	11	22	Simon's Wife's Mother healed of Fever				
	58			Diseased brought when the sun was setting.	viii. 16, 17	i. 32, 34	iv. 40, 41.	
	45	29	24	Foxes have holes, birds of the air nests	viii. 20		ix. 57, 58.	
	46	30	25	Tempest on the Sea.	viii. 23, 24	iv. 35, 40.	viii. 23	
	23	13	26	Possessed Gadarine healed.	xiv. 30	vi. 47, 48.		
	24	14	27	Man of Palsy healed.	viii. 28, 32	v. 1, 13.	viii. 26, 36	
	25	15	28	Levi or Matthew called.	ix. 2, 8	ii. 2, 4	v. 18, 26	
	26	16	29	The whole need no physician, but the sick.	ix. 9	ii. 13, 15	v. 27, 32.	
	27	17	30	Why do Pharisees fast ?	ix. 12, 13.	ii. 16, 17	v. 31, 32.	
	48	31	31	New Wine in New Bottles.	ix. 14	ii. 18, 19	v. 33, 35.	
	47	32	32	Jarius's Daughter healed.	ix. 17	ii. 22	v. 37, 38.	
	65	22	33	Bloody Issue healed.	ix. 18, 19	v. 22, 43	viii. 41, 54	
	59		34	Two Blind Men healed.	ix. 20, 26	v. 25, 34	viii. 43, 48	
	60		35	Possessed of Devils, and Dumb healed	ix. 27, 31			
	62			<i>Appointed other seventy, also</i>	ix. 32, 35	iii. 22	xi. 14	
	6	31	21	Harvest great, laborers few.	ix. 37		x. 1	iv. 35
	49	34	37	<i>Man amongst Thieves.</i>			x. 2	
				Apostles appointed.	x. 1, 5	iii. 13, 14	vi. 13, 16.	i. 40, 45.
				Disciples sent forth.	x. 1, 5	vi. 7, 13	ix. 1, 5	

COMPARATIVE VIEW OF THE GOSPELS.—*Matthew.*

John.	Luke.	Mark.	Matth.	Matthew.	Mark.	Luke.	John.
				<i>Certain man healed of Dropsy.</i>		xiv. 1, 5.	
	81		...	<i>Parable of a great Supper.</i>		xiv. 7, 11.	
	82		...	Two Sparrows for a Farthing.	x. 29.	xii. 6.	
	70	38	...	Whoso shall be ashamed of my Words	x. 33.	ix. 26.	
	53	47	39	Suppose ye I have come to send peace	x. 34, 37.	xii. 51, 53.	
	74	...	40	That loveth Father or Mother more.	x. 37, 39.	xiv. 26.	
	83	...	41	To these little ones a cup of cold water	x. 42.	xvii. 2.	
	91	53	42		xviii. 6.		
			43	What went ye out to see?	xi. 7, 15.	vii. 24, 30.	
	37	...	...	The Elias and the law and the prophets	xi. 14, 15.	ix. 11, 13.	i. 21, 25.
4	4	49	44		xvi. 13, 14.	viii. 27, 29.	
	...	...	...	Generation like childr'n in the market	xvii. 3, 13.	ix. 8, 19, 30, 33.	
	38	...	45	<i>The woman termed a Sinner.</i>	xi. 16, 19.	iv. 26.	
	39	...	...		See Mary Magdalen.	vii. 31, 35.	
	...	...	46	<i>Take my Yoke upon you.</i>	xi. 29.	vii. 36, 50.	
	28	18	47	Through the cornfields on the Sabbath	xii. 1, 5.	vi. 1, 5.	
	29	19	48	Man with a withered Hand.	xii. 10, 13.	vi. 6, 11.	
	30	20	49	Pharisees hold a Council against Him	iii. 6.	vi. 11.	
	71	23	50	Sin against the Holy Ghost.	xii. 31, 32.	iii. 28, 30.	
	67	42	51	Adulterous generation seeking a Sign	xii. 38, 39.	viii. 11, 13.	
	44	24	52	Who are the Brethren.	xii. 46, 50.	iii. 31, 35.	
	41	25	53	Parable of the Sower.	xiii. 1, 8.	iv. 1, 9.	
	75	...	...	<i>Galileans whose Blood Pilate mingled.</i>		viii. 4, 15.	
	76	...	...	<i>Barren Fig-tree in the Vineyard.</i>		xiii. 1, 5.	
20	42	26	54	Seeing, they see not; hearing, hear not	xiii. 13.	iv. 11, 12.	xii. 37, 40.
	77	...	...	<i>Woman with a Spirit of Infirmary.</i>		xiii. 10.	
	78	28	55	Faith as a grain of Mustard seed.	xiii. 31, 32.	iv. 30, 32.	xiii. 11, 17.
			56	Kingdom of Heaven like I have	xiii. 31, 32.	xiii. 18, 19.	xvii. 5, 6.

16	13	33	58	Teaching in the Synagogues of Galilee	xiii. 35.	vi. 1, 6.	iv. 16, 20.	vi. 42.
14	35	59	John Baptist's Death.	xiv. 1, 11.	xiv. 15, 21.	vi. 14, 27.	ix. 7, 9.	
15	36	60	Five Loaves and two Fishes to the Multitude.	xiv. 15, 21.	xvi. 9, 11.	vi. 35, 44.	ix. 10, 17.	vi. 5, 14.
17	37	61	Walketh on the Water.	xiv. 24, 31.	xv. 2, 9.	vi. 48.		vi. 15, 21.
18	38	62	Tradition of the Elders.	xv. 2, 9.	xv. 21, 28.	vii. 1, 13.	xi. 37, 41.	
19	39	63	Syrophenician Mother.	xv. 21, 28.	vii. 31, 36.			
20	40	64	Deaf and Dumb with an impediment.	xv. 32, 38.	viii. 1, 9.			
21	41	65	Seven Loaves and Five Fishes.	xvi. 1, 5.	viii. 11, 12.	xii. 54, 57.		
22	42	66	Sign from Heaven Demanded.	xii. 38, 39.	xvi. 6, 12.	xii. 1, 1.		
23	43	67	Beware of Pharaical Leaven.	xvi. 6, 12.	viii. 22, 26.			
24	44	68	Blind Man healed at Bethesda.	xvi. 13, 19.	viii. 27, 29.	ix. 18, 20.		
25	45	69	Whom do men say I am?	xvii. 1, 9.	ix. 2, 10.	ix. 26, 35.		
26	46	70	Transfiguration.	xvii. 14, 21.	ix. 14, 29.	ix. 37, 42.		
27	47	71	Possessed Lunatic healed.	xvii. 27.				
28	48	72	Tribute from the Mouth of a Fish.	xviii. 1, 6.	ix. 33, 37.	ix. 46, 48.		
29	49	73	The Greatest.	xx. 20, 28.	x. 35, 45.	xxii. 25.		
30	50	74	Forbid not casting out Devils.		ix. 38, 39.	ix. 49, 50.		
31	51	75	Unconverted cannot enter Heaven.	xviii. 3.				
32	52	76	Lost Sheep.	xviii. 12, 14.				
33	53	77	Prodigal Son.					
34	54	78	Unjust Steward.					
35	55	79	Tell thy Brother his Trespasses.	xviii. 15.				
36	56	80	Rich Man and Lazarus.					
37	57	81	If they hear not Moses and the Prophets.					
38	58	82	Not lawful to put away a Wife.	xix. 3, 9.	x. 2, 12.	xvi. 18.		
39	59	83	Ten Lepers Healed in Galilee.	v. 30, 32.				
40	60	84	Remember Lot's Wife.					

COMPARATIVE VIEW OF THE GOSPELS.—*Matthew.*

John.	Luke.	Mark.	Matt.		Matthew.	Mark.	Luke.	John.
	96	...	...	<i>Unjust Judge and Widow</i>.....	.....	.....	xviii. 1, 8.	
	97	...	...	<i>Pharisee's and Publican's Prayers</i>....	.....	.....	xviii. 11, 14	
	98	56	76	Suffer little Children to come to Me.	xix. 13, 14	x. 14.	xviii. 15, 17	
	99	57	77	Why callest thou me good.....	xix. 16, 17	x. 17, 18.	xviii. 18, 19	
	100	58	78	Rich hardly enter Heaven.....	xix. 23, 26	x. 23, 26.	xviii. 18, 26	
	...	...	79	<i>Laborers in the Vineyard</i>	xx. 1, 16.	.....	.....	
	101	59	80	Twelve Disciples apart.....	xx. 17, 19	x. 30, 32.	xviii. 31, 34	
	123	60	81	Kings of the Gentiles exercise lordship	xx. 25	x. 42.	xxii. 25	
	102	61	82	Blind Men healed in Jericho.....	xx. 31, 34	x. 46, 52.	xviii. 35, 43	
	103	...	...	<i>Zacheus, the Publican</i>.....	.....	.....	xix. 1, 10.	
	104	...	...	<i>Ten Pounds to Ten Servants</i>.....	.....	.....	xix. 13, 16	
19	105	62	83	Colt sent for.....	xxi. 1, 11	xi. 2, 11.	xix. 29, 30	xii. 14, 15.
18	106	63	84	Rides into Jerusalem.....	xxi. 6, 11	xi. 6, 10.	xix. 35, 40	xii. 13, 14.
8	107	65	85	Money Changers expelled the Temple	xxi. 12, 13	xi. 15, 17.	xix. 45, 46	ii. 13, 17.
	76	64	86	Barren Fig Tree by the way Cursed	xxi. 18, 20	xi. 13, 14.	xiii. 6, 10.	(Vineyard)
	108	66	87	By what authority doest thou these } things?.....	xxi. 23, 27	xi. 27, 28.	xx. 2, 8...	
	109	67	88	John's Baptism ! Whence was it?...	xxi. 23, 25	xi. 30.	xx. 3, 8...	
	110	68	89	Heir cast out of the Vineyard.....	xxi. 28, 40	xii. 1, 8.	xx. 9, 18.	
	...	...	90	<i>Tell them which are bidden</i>	xxii. 4.	.....	.....	
	111	69	91	Lawful to pay Tribute.....	xxii. 17, 21	xii. 13, 17	xx. 21, 26.	
	112	70	92	Resurrection of the Body.....	xxii. 23, 29	xii. 18, 27.	xx. 27, 33.	
	61	71	93	Which is the greatest Commandment	xxii. 36, 40	xii. 29, 34	x. 27	....
	113	72	94	Scribes and Pharisees in Moses' seat	xxiii. 2, 5	xii. 32, 34	xx. 45, 47.	
	114	73	95	Wo ! to Scribes and Pharisees.....	xxiii. 13, 33	xii. 38, 40.	xi. 42, 54.	
	...	...	...	...	...	...	xx. 45, 47.	
	115	74	...	Poor Widow's Offering.....	.....	xii. 41, 44.	xxi. 1, 4...	
	116	75	96	Destruction of the Temple foretold..	xxiv. 3, 24	xiii. 1, 22.	xxi. 5, 14.	

95	97	Where the Body is the Eagles will { gather.....}	xxiv. 28..	.....	xxvii. 37..
117	98	Signs in the Sun, and in the Moon..	xxiv. 29,30	xiii. 24, 26	xxi. 25, 27
118	99	Son of Man cometh with Clouds....	xxiv. 30..	.....	xxi. 27..
			xxvi. 64..	.....	.....
120	77	I say unto all, Watch !.....	xxiv. 42..	xiii. 37..	xxi. 36..
119	...	<i>As a Snare shall that Day come.....</i>	.....	.....	xxi. 35..
...	101	<i>Parable of the Ten Virgins.....</i>	xxv. 1, 13..	.....	.....
...	102	<i>Talents to Servants according to ability</i>	xxv. 14, 30	.....	.....
...	103	<i>Sheep on the Right, Goats on the Left.</i>	xxv. 31, 46	.....	.....
17	63	Mary of Bethany.....	xxvi. 6, 13	xiv. 3, 9..	x. 38, 42..
			xxvii. 56, 61	xv. 40, 47..	xxiv. 10..
			xxviii. 1..	xvi. 1..	xi. 1, 43..
21	121	Preparation for the Passover.....	xxvi. 17, 20	xiv. 12, 16	xii. 1, 9..
22	122	Last Supper.....	xxvi. 20, 29	xiv. 17, 25	xix. 25..
...	81	Sang an Hymn.....	xxvi. 30..	xiv. 26..	xiii. 1..
124	82	Betrayed with a Kiss.....	xxvi. 48, 49	xiv. 45..	xxii. 14, 22
23	125	Servant's Ear Cut Off.....	xxvi. 51..	xiv. 47..	xiii. 2, 26.
...	84	<i>I am the Son of the Blessed.....</i>	.....	xiv. 61, 62	xxii. 50..
24	126	Peter's Denial.....	xxvi. 69, 74	xiv. 66, 72	xviii. 10..
...	111	<i>Have nothing to do with that just Man</i>	xxvii. 19..	.....	xxii. 56, 61
28	40	Mary Magdalen.....	xxvii. 56, 61	xv. 40, 47..	viii. 1, 2..
			xxviii. 1, 6	xvi. 1, 9..	xxiv. 10..
			.....	.....	xx. 1, 18..
			.....	.....	vii. 36, 50.
26	...	<i>Crowned with Thorns.....</i>	.....	xv. 17..	.....
127	87	Simon bears the Cross.....	xxvii. 32..	xv. 21..	xxiii. 26..
25	128	Crucifixion.....	xxvii. 34, 38	xv. 24, 25..	xxiii. 33, 38
27	129	Joseph of Arimathea.....	xxvii. 57, 60	xv. 42, 44..	xxiii. 50, 53
29	130	Resurrection of Jesus.....	xxviii. 1, 13	xvi. 4, 8..	xxiv. 2, 8..
131	92	He appears in another Form.....	.....	xvi. 12..	xxiv. 13, 25
132	93	Ascension.....	.....	xvi. 19..	xxiv. 50, 53
30	133	<i>Great Draught of Fishes.....</i>	.....	.....	v. 4, 11..
31	...	<i>Come and Dine.....</i>	.....	.....	xxi. 6..
32	...	<i>Simon, lovest thou me ?.....</i>	.....	.....	xxi. 12..
			.....	.....	xxi. 15, 17

COMPARATIVE VIEW OF THE GOSPELS.—*Additional.*

John.	Luke.	Mark.	Matthew.		John.
...	...	...	...	<i>Adultery to look lustfully on a Woman</i>	...
...	...	...	v. 28.		...
...	...	...	xxi. 17.		...
...	...	...	xxvi. 6.		x. 38, 42.
...	...	...	...		xii. 1.
...	...	...	...		...
...	...	...	...	<i>Woman in Adultery.</i>	...
...	...	...	...	See Jeremiah xvii. 13.	viii. 3, 11.
...	...	...	...	<i>Blind man healed at Jerusalem.</i>	ix. 1, 12.
...	...	...	...		x. 21, 22.

MARK.

COMPARATIVE VIEW OF THE GOSPELS.—*Mark.*

John.	Luke.	Matt.	Mark.	Matthew.	Luke.	John.
11	1	1	Genalogy of Jesus Christ.	i. 1, 17...	iii. 23, 38.	
...	...	1	<i>Beginning of the Gospel.</i>	...	...	
1	...	...	<i>Setting forth the things believed.</i>	...	i. 1, 4.	i. 1, 5.
1	...	...	<i>The Word that was in the beginning.</i>	...	...	
3	2	...	<i>John's Father and Mother.</i>	...	i. 5, 24...	
5	3	...	<i>John's Birth.</i>	...	i. 11, 60.	
6	2	...	<i>John in the Deserts.</i>	...	i. 80.	
7	...	...	<i>Birth of Jesus.</i>	ii. 1, 11.	ii. 4, 21...	i. 14.
...	3	...	<i>Simon and Anna the Prophetess.</i>	...	ii. 25, 39.	
8	...	...	<i>Wise Men Present Gifts.</i>	ii. 11, 13.	...	
9	5	2	<i>Jesus, at twelve, in the Temple.</i>	...	ii. 40, 49.	
10	4	3	<i>John's Testimony.</i>	iii. 13, 17.	iii. 1, 17.	i. 19, 30.
12	6	4	<i>Jesus' Baptism.</i>	iii. 13, 17.	iii. 21, 22.	i. 32, 33.
...	8	...	<i>The Temptation.</i>	iv. 1, 11.	iv. 1, 14.	
...	...	5	<i>Jesus Teaching in Galilee.</i>	iv. 23.	...	
7	...	...	<i>John in Prison.</i>	...	...	iii. 24.
...	...	...	<i>Marriage in Cana of Galilee.</i>	...	...	ii. 1, 11.
32	11	...	<i>Sermon on the Mount.</i>	v. vi. vii.	vi. 17, 49.	
34	16	...	<i>House on a Rock.</i>	vii. 24, 28.	vi. 47, 48.	
64	12	...	<i>Lord's Prayer.</i>	vi. 9, 15.	xi. 2, 4.	
72	13	...	<i>Consider the Lilies.</i>	vi. 28.	xii. 27.	
73	...	...	<i>Fear not, little Flock.</i>	...	xii. 32.	
80	14	...	<i>Strait Gate.</i>	vii. 13.	xiii. 24.	
35	20	...	<i>Centurion's Servant healed.</i>	viii. 5, 13.	vii. 2, 10.	iv. 47, 50.
13	...	...				Son.
74	40	...	<i>Suppose ye I have come to send peace?</i>	x. 34, 35.	xii. 51, 53.	
33	15	...	<i>A Tree is known by its Fruit.</i>	vii. 18, 20.	vi. 43, 45.	
...	...	...		xii. 33.	...	

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COMPARATIVE VIEW OF THE GOSPELS.—*Mark.*

John.	Luke.	Matt.	Mark.		Matthew.	Luke.	John.
75	...	...	...	<i>Galileans whose Blood Pilate mingled.</i>	...	xiii. 1, 5...	
76	...	...	...	<i>Barren Fig-tree in the Vineyard.</i>	...	xiii. 6, 9...	
77	...	...	...	<i>Woman with Infirmary</i> {	...	xiii. 11, 17	
45	24	29	...	<i>Tempest on the Sea.</i> {	iv. 35, 40.	viii. 23, 24	
46	25	30	...	<i>Possessed Gadarine healed</i>	vi. 47, 48.	xiv. 30	
48	31	31	...	<i>Jarius's Daughter healed</i>	v. 1, 13...	viii. 28, 32	viii. 26, 36
47	32	32	...	<i>Bloody Issue healed</i>	v. 22, 43.	ix. 18, 25.	viii. 41, 54
...	33	...	...	<i>Two Blind Men Healed.</i>	v. 25, 34.	ix. 20, 26.	viii. 43, 48
11	60	35	...	<i>Harvest great, laborers few</i>	ix. 27, 31.	ix. 37	iv. 35....
62	...	...	...	<i>The Man among Thieves</i>	ix. 37	x. 2.....	
79	56	...	...	<i>Kingdom of Heaven like Leaven.</i>	...	x. 30, 37...	
...	57	...	...	<i>Things Secret from the Foundation of</i>	xiii. 33.	xiii. 20, 21	
16	13	58	33	<i>the World</i>	xiii. 35	...	
49	37	34	...	<i>Teaching in the Synagogues of Galilee</i>	xiii. 53, 55	iv. 16, 20.	vi. 42....
70	38	...	...	<i>Disciples sent forth</i>	x. 1, 5....	ix. 1, 5....	
50	59	35	...	<i>Two Sparrows for a Farthing.</i>	x. 29	xii. 6.....	
14	51	60	36	<i>John Baptist's Death</i>	vi. 14, 27.	xiv. 1, 11.	
15	...	61	37	<i>Five Loaves and two Fishes to the</i>	vi. 35, 44.	xiv. 15, 21	vi. 5, 14..
68	...	62	38	<i>Multitude</i> {	vi. 48	xiv. 9, 11.	vi. 15, 21.
63	...	63	39	<i>Walking on the Sea</i>	vii. 1, 13.	xiv. 24, 31	
67	51	42	40	<i>Tradition of the Elders</i>	vii. 2, 9...	xv. 21, 28.	
66	65	43	41	<i>Syrophœnician Mother</i>	vii. 24, 30.	...	
69	66	44	42	<i>Deaf and Dumb with an Impediment.</i>	vii. 31, 36.	...	
			43	<i>Seven Loaves and a few Fishes</i>	viii. 1, 9...	xv. 32, 38.	
			44	<i>Adulterous Generation seeking a Sign</i>	viii. 11, 13	xii. 38, 39.	xi. 29, 31.
			45	<i>Sign from Heaven demanded</i>	viii. 11, 12	xvi. 1, 5.	xii. 54, 57.
			46	<i>Beware of Pharisaical Leaven</i>	viii. 14, 21	xvi. 6, 12.	xi. 16, 17.
			47		...	xii. 1.....	

45	<i>Blind Man Healed at Bethesda.</i>	viii. 22, 26	.....	viii. 22, 26
46	Whom do Men say I am ?	viii. 27, 29	xvi. 13, 19	ix. 18, 20.
47	Whoso shall be ashamed of my Words	viii. 38	x. 33	ix. 26
48	Transfiguration	ix. 2, 10	xvii. 1, 9	ix. 27, 35.
49	The Elias, and the Law, and the Prophets.	ix. 11, 13.	xvi. 13, 14	ix. 8, 33, 54
70	<i>Tribute from the Fish's Mouth.</i>	viii. 27, 29	xi. 13, 14.	i. 17
55	Lunatic and Dumb healed.	ix. 14, 20.	xvii. 10, 13	iv. 25, 26.
56	The Greatest.	ix. 33, 37.	xvii. 27	.....
71		x. 35, 45.	xviii. 1, 6	ix. 46, 48.
72	<i>Unconverted can not enter Heaven.</i>	.....	xx. 20, 28.	xxi. 25
81	<i>Certain Man healed of Dropsy</i>	.....	xviii. 3	.....
82	<i>Great Supper.</i>	.....	.....	xiv. 1, 5
85	Lost Sheep	.....	xviii. 12, 14	xiv. 7, 11.
86	<i>Prodigal Son.</i>	.....	xv. 11, 32.	xv. 4, 7
92	Tell thy Brother his Trespasses.	.....	xviii. 15	xv. 3, 4
97	Forbid not casting out Devils.	ix. 38, 39.	.....	ix. 49, 50.
52	Foxes have holes, and the Birds of the air Nests.	.....	viii. 20	ix. 57, 58.
53	To these Little Ones a cup of Cold Water	ix. 41	x. 42	xvii. 1, 2
93	<i>Ten Lepers Healed in Galilee.</i>	.....	xviii. 6	.....
84	Have salt in yourselves.	ix. 50	.....	xvii. 11, 15
94	<i>Remember Lot's Wife.</i>	.....	v. 13	xiv. 34, 35
37	What went ye out to see.	.....	.....	xvii. 32
38	Generation like Children in the Market	.....	xi. 7, 15	vii. 24, 30
46	<i>Take my Voice upon You.</i>	.....	xi. 16, 19.	vii. 31, 35
87	<i>Unjust Steward.</i>	.....	xi. 29	.....
90	<i>If they hear not Moses and the Prophets</i>	.....	.....	xvi. 1, 12.
88	Not lawful to put away a Wife.	x. 2, 9	v. 31, 32.	xvi. 31
89	<i>Rich Man and Lazarus.</i>	.....	ix. 3, 9	xvi. 18
89		.....	.....	ix. 3, 9
89		.....	.....	xvi. 19, 31

COMPARATIVE VIEW OF THE GOSPELS.—*Mark.*

John.	Luke.	Matt.	Mark.	Matthew.	Luke.	John.
96	...	...	<i>Unjust Judge and Widow.</i>	...	xviii. 1, 8.	
97	...	...	<i>Pharisee's and Publican's Prayers.</i>	...	xviii. 11, 15.	
98	76	56	Suffer little Children to come to Me.	xix. 13, 14	xviii. 15, 17	
99	77	57	Why callest thou me good.	xix. 16, 17	xviii. 18, 19	
100	78	58	Rich hardly enter Heaven.	xix. 23, 26	xviii. 18, 26	
...	79	...	<i>Laborers in the Vineyard.</i>	xx. 1, 16.	...	
101	80	59	Twelve Disciples apart.	xx. 17, 19	xviii. 31, 34	
83	41	...	That loveth Father or Mother more than Me.	x. 37, 39.	xiv. 26.	
123	81	60	Princes of the Gentiles exercise lordship.	xx. 25.	xxii. 25.	
102	82	61	Blind Men healed at Jericho.	xx. 30, 34.	xviii. 35, 43	
103	...	...	<i>Zaccheus, the Publican.</i>	...	xix. 1, 10.	
104	...	...	<i>Ten Pounds to Servants.</i>	...	xix. 13, 16	
19	105	83	Colt sent for.	xxi. 1, 11.	xix. 29, 34	xii. 14, 15.
18	106	84	Rides into Jerusalem.	xxi. 6, 11.	xix. 35, 40	xii. 13, 14.
76	86	64	Barren Fig-tree by the way Cursed.	xxi. 18, 20	xiii. 6.	Vineyard.
8	107	85	Money Changers expelled the Temple.	xxi. 12, 13	xix. 45, 46	ii. 13, 17.
118	99	...	Son of Man cometh with Clouds.	xxiv. 30.	xxi. 27.	
				xxvi. 64.		
108	87	66	By what authority doest thou these things?	xi. 27, 28.	xxi. 23, 27	xx. 2, 8.
109	88	67	Baptism of John! Whence was it?	xi. 30.	xxi. 23, 25	xx. 3, 8.
110	89	68	Heir cast out of the Vineyard.	xii. 1, 8.	xxi. 28, 40	xx. 9, 18.
...	90	...	<i>Tell them which are bidden.</i>	xxii. 4.	...	
111	91	69	Lawful to pay Tribute.	xii. 13, 17	xxii. 17, 21	xx. 21, 26.
112	92	70	Resurrection of the Body.	xii. 18, 27.	xxii. 23, 29	xx. 27, 28.
61	93	71	Which is the greatest Commandment.	xii. 28, 31.	xxii. 36, 40	x. 25, 28.
113	94	72	Scribes and Pharisees in Moses' seat.	xiii. 38.	xxiii. 2, 5	xx. 45.

114	95	73	Woe to Scribes and Pharisees.....	xii. 38, 40	xxiii. 13, 33	xx. 45, 47.
115	...	74	Poor Widow's Offering.....	xii. 41, 44	...	xi. 42, 54.
116	96	75	Destruction of the Temple foretold...	xiii. 1, 22.	xxiv. 3, 24	xxi. 1, 4.
95	97	...	Where the Body is the Eagles will gather	...	xxiv. 27, 28	xxi. 5, 24.
119	...	...	<i>As a Snare shall that Day come</i>	...	xxiv. 37	xvii. 37
117	98	76	Signs in the Sun, and in the Moon..	xiii. 24, ..	xxiv. 29, 30	xxi. 35...
120	97	77	I say unto all, Watch!	xiii. 37	xxiv. 42	xxi. 25, 27
...	101	...	<i>Parable of the Ten Virgins</i>	...	xxv. 1, 13.	xxi. 36...
...	102	...	<i>Talents to Servants according to ability</i>	...	xxv. 14, 30	...
...	103	...	<i>Sheep on the Right, Goats on the Left.</i>	...	xxv. 31, 46	...
17	63	104	Mary of Bethany.....	xiv. 3, 9	xxvi. 6, 13	x. 38, 42.
				xv. 40, 47.	xxvii. 56, 61	xxiv. 10..
				xvi. 1.....	xxviii. 1	xi. 1, 43.
21	121	105	Preparation for the Passover.....	xiv. 12, 16	xxvi. 17, 20	xii. 1, 9.
22	122	106	Last Supper.....	xiv. 17, 25	xxvi. 20, 29	xix. 25.
...	107	81	Sang an Hymn.....	xiv. 26.	xxvi. 30	xxii. 1.
124	108	82	Betrayed with a Kiss.....	xiv. 45...	xxvi. 48, 49	xxii. 14, 22
23	125	109	Servant's Ear Cut Off.....	xiv. 47.	xxvi. 51.	xxii. 3, 26.
...	...	84	<i>I am the Son of the Blessed</i>	xiv. 61, 62	...	...
24	126	110	Peter's Denial.....	xiv. 66, 72	xxvi. 69, 74	xviii. 10.
			<i>Crowned with Thorns</i>	xv. 17.....	...	xxii. 56, 61
...	111		<i>Have nothing to do with that just Man</i>	...	xxvii. 19..	xviii. 15, 18
26	127	113	Simon bears the Cross.....	xv. 21	xxvii. 32.	...
28	40	112	Mary Magdalene.....	xv. 40, 47.	xxii. 56, 61	xix. 17.
				xvi. 1, 9..	xxviii. 1, 6	xx. 1, 18.
25	128	114	The Crucifixion.....	xv. 24, 25.	xxviii. 34, 38	xix. 25.
27	129	115	Joseph of Arimathea.....	xv. 42, 44.	xxviii. 57, 60	xxiii. 32, 34
29	130	116	Resurrection of Jesus.....	xvi. 4, 8.	xxviii. 1, 13	xxiii. 50, 53
131	...	92	He appears in another Form.....	xvi. 12.	...	xxiv. 2, 8.
132	...	93	The Ascension.....	xvi. 19.	...	xxiv. 13, 25
30	133	...	<i>Great Draught of Fishes</i>	...	...	xxiv. 50, 53
31	...	...	<i>Come and Dine.</i>	...	v. 4, 11.	xxi. 6.
32	...	...	<i>Simon, lovest thou me?</i>	...	...	xxi. 12.
				...	...	xxi. 15, 17.

LUKE.

COMPARATIVE VIEW OF THE GOSPELS.—*Luke.*

John.	Mark.	Matt.	Luke.		Luke.	Matthew.	Mark.	John.
				<i>Setting forth the things believed.</i>	i. 1, 4.	.....	.....	.....
		1	1	<i>John's Father and Mother.</i>	i. 5, 24	.....	.....	.....
		2	2	<i>John's Birth.</i>	i. 11, 60	.....	.....	.....
		3	3	<i>The Word that was in the beginning.</i>	i. 17	xvi. 13, 14	ix. 11, 13	i. 1, 5.
1	1	4	4	<i>The Elias, the Law, and the Prophets</i>	iv. 25, 26	xi. 13, 15	viii. 27, 29	i. 19, 25.
4	4	44	4		ix. 8, 19, 30	xvii. 3, 13	.....	.....
					33, 54	.....	.....	.....
				<i>John in the Desert.</i>	i. 80	.....	.....	.....
		5	5	<i>Birth of Jesus.</i>	ii. 4, 21	ii. 1, 11	.....	i. 14.
2	2	2	2	<i>Wise Men offer Gifts.</i>	ii. 11, 13	.....	.....	.....
		3	3	<i>Simon and Anna the Prophetess.</i>	ii. 25, 39	.....	.....	.....
		7	7	<i>Jesus, at twelve, in the Temple.</i>	ii. 40, 49	.....	.....	.....
		8	8	<i>John's Testimony.</i>	iii. 1, 17	iii. 13, 17	i. 7, 8	i. 19, 30.
3	2	5	9	<i>The Beginning of the Gospel of Jesus.</i>	iii. 1	i. 1	.....	.....
	1	...	...	<i>Baptism of Jesus.</i>	iii. 21, 22	iii. 13, 16	i. 9, 10	i. 32, 33.
5	3	4	10		.....	.....	.....	iii. 22, 24,
				<i>The Lord's Genealogy.</i>	iii. 23, 38	i. 1, 17	.....	.....
	1	11	11	<i>The Temptation.</i>	iv. 1, 14	iv. 1, 11	i. 12, 13	.....
	4	6	12	<i>John in Prison.</i>	iv. 16, 20	xiii. 53, 55	vi. 1, 6	iii. 24.
16	33	58	13	<i>Teaching in the Synagogues of Galilee.</i>	iv. 31	vii. 29	i. 22	vi. 42.
7	7	...	...	<i>Marriage in Cana of Galilee.</i>	iv. 32	vii. 28	i. 22	ii. 1, 11.
	8	18	14	<i>Taught as having Authority.</i>	iv. 33, 37	viii. 14, 15	i. 30, 31	.....
	7	17	15	<i>Astonished at his Doctrine.</i>	iv. 38, 39	.....	.....	iv. 1, 42.
	9	...	16	<i>An Unclean Devil in the Synagogue.</i>	.....	.....	.....	iv. 46, 50.
	10	21	17	<i>Simon's Wife's Mother healed of a Fever.</i>	.....	.....	.....	.....
10	10	...	...	<i>Woman of Samaria.</i>	.....	.....	.....	.....
12	12	...	...	<i>Nobleman's Son healed.</i>	.....	.....	.....	.....

11	22	18	Diseased brought when the Sun was Setting.....	iv. 40, 41.	viii. 16, 17	i. 32, 34..
6	7	19	Two Ships by the Lake.....	v. 1, 11	iv. 18.....	i. 16.....
30	...	20	<i>Draught of Fishes.</i>	v. 4, 11..		xxi. 6.
...	8	...	<i>Teaching in Galilee.</i>		iv. 23.....	
12	19	21	Leprosy, or Leper, healed.....	v. 12, 15.	viii. 2, 4.	i. 40, 45..
...	...	22	<i>Power of the Lord present to Heal.</i> ...	v. 16, 17.		
13	26	23	Man of Palsy healed.....	v. 18, 26..	ix. 2, 8..	ii. 2, 4..
14	27	24	Levi or Matthew called.....	v. 27, 32.	ix. 9.....	ii. 13, 15.
15	28	25	The whole need no physician.....	v. 31, 32.	ix. 12, 13.	ii. 16, 17.
16	29	26	Why do Pharisees fast?.....	v. 33, 35.	ix. 14.....	ii. 18, 19..
17	30	27	New Wine in New Bottles.....	v. 37, 38..	ix. 17.....	ii. 22.....
18	47	28	Through Corn-fields on the Sabbath.	vi. 1, 5...	xii. 1, 5..	ii. 23, 26..
19	48	29	Man with a withered Hand.....	vi. 6, 11..	xii. 10, 13.	iii. 1, 6...
20	49	30	Pharisees hold a Council against him.	vi. 11.....	xii. 14.....	iii. 6.....
21	36	31	Apostles appointed.....	vi. 13, 16.	x. 1, 5.....	iii. 13, 14..
...	11	32	Sermon on the Mount.....	vi. 17, 49.	v. vi. vii..	i. 40, 45.
...	15	33	A Tree is known by its Fruit.....	vi. 43, 45.	vii. 18, 20.	
9	...	...	<i>Nicodemus's Query—How can these things be?</i>		xiii. 33.....	iii. 9, 13..
...	16	34	House on a Rock.....	vi. 47, 48.	vii. 24, 28	
13	20	35	Centurion's Servant healed.....	vii. 2, 10.	viii. 5, 13.	iv. 46, 50. Son.
...	...	36	<i>Widow's Son of Nain raised.</i>	vii. 11, 18.		
...	43	37	What went ye out to see?.....	vii. 24, 30.	xi. 7, 15..	
...	45	38	Generation like Children in the Market	vii. 31, 35.	xi. 16, 19.	
...	46	...	<i>Take my Yoke upon You.</i>		xi. 29.....	
28	88	39	<i>The Woman termed a Sinner.</i>	vii. 36, 50.		
28	88	40	Mary Magdalene.....	viii. 1, 2..	xxvii. 56, 61	xv. 40, 47.
...	...	...		xxiv. 10..	xxviii. 1, 6	xvi. 1, 9..
25	53	41	The Sower.....	viii. 4, 15.	xlii. 1, 8..	iv. 1, 9...
20	26	54	Seeing, they see not; hearing, hear not	viii. 10...	xiii. 13...	iv. 11, 12.
						xii. 37, 40.

COMPARATIVE VIEW OF THE GOSPELS.—*Luke.*

15								
John.	Mark.	Matt.	Luke.		Luke.	Matthew.	Mark.	John.
27	10	43	A lighted Candle on a Candlestick.		viii. 16, 18 xi. 33	v. 15	iv. 21	
24	52	44	Who are the Brethren?		viii. 19, 21	xii. 46, 50	iii. 31, 35.	
29	24	45	Tempest on the Sea.		viii. 23, 25	viii. 23, 26 xiv. 30	iv. 35, 41. vi. 47, 48.	
30	25	46	Possessed Gadarene healed		viii. 26, 36	viii. 28, 32	v. 1, 13	
32	32	47	Bloody Issue healed		viii. 43, 48	ix. 20, 26	v. 25, 34.	
31	31	48	Jarius's Daughter healed		viii. 49, 54	ix. 18, 25	v. 22, 43.	
34	37	49	Two Blind Men Healed.		ix. 1, 5	ix. 27, 31		
35	59	50	Disciples sent forth.		ix. 7, 9	x. 1, 5	vi. 7, 13.	
14	36	60	John Baptist's Death.		ix. 10, 17	xiv. 1, 11	vi. 14, 27.	vi. 5, 14.
15	37	61	Five Loaves and two Fishes to the Multitude.			xiv. 15, 21	vi. 35, 44.	
46	67	52	Walketh on the Water.			xvi. 9, 11.		vi. 15, 21.
47	39	53	Whom do Men say I am?		ix. 18, 20	xiv. 23, 31	vi. 4	
48	68	54	Whoso shall be ashamed of my Words		ix. 26	xvi. 13, 19	viii. 27, 29	
50	69	55	Transfiguration		ix. 37, 42	x. 33	viii. 38.	
51	71	56	Possessed and Dumb Lunatic healed		ix. 26, 35	xvii. 1, 9	ix. 2, 10	
52	72	57	Tribute from the Mouth of a Fish.		ix. 37, 42	xvii. 14, 21	ix. 14, 29.	
53	73	58	The Greatest.			xvii. 27		
54	74	59	Unconverted can not enter Heaven.		ix. 46, 48	xviii. 1, 6	ix. 33, 37.	
55	75	60	Forbid not casting out Devils.		xxii. 25	xx. 20, 28	x. 35, 45.	
56	76	61	Foxes have holes, and the Birds of the air Nests.		ix. 49, 50	xviii. 3	ix. 38, 39.	
57	77	62	Appointed other seventy, also.		ix. 58	viii. 20		
58	78	63	Harvest great, laborers few.		x. 1	ix. 37		iv. 35
59	79	64	Which is the greatest Commandment		x. 2	xxii. 36, 40	xii. 29, 34.	
60	80	65	Men among Thieves		x. 27			
61	81	66			x. 30, 35			

17	78	104	63	Mary of Bethany.....	x. 38, 42. xxiv. 10..	xxvi. 6, 13 xxvii. 56, 61 xxviii. 1..	xiv. 3, 9.. xv. 40, 47. xvi. 1....	xi. 1, 43.. xii. 1, 9.. xix. 25....
...	12	...	64	Lord's Prayer.....	xi. 2, 4...	vi. 9, 13.	...	...
22	34	...	65	Possessed of Devils, and Dumb healed	xi. 14....	ix. 32, 35.	iii. 22....	...
40	...	...	...	<i>Deaf and Dumb with an Impediment.</i>	...	...	...	...
43	65	...	66	Sign from Heaven demanded.....	xi. 16, 17. xii. 54, 57.	xvi. 1, 5.. xii. 38....	vii. 31, 36. viii. 11, 12	...
42	51	...	67	Adulterous Generation seeking a Sign	xi. 29, 31.	xii. 38, 39.	viii. 11, 12	...
38	62	...	68	Tradition of the Elders..	xi. 37, 41.	xv. 2, 9...	vii. 1, 13..	...
39	63	...	...	Syrophenician Mother.....	...	xv. 21, 28.	vii. 24, 30.	...
41	64	...	...	Seven Loaves and a few Fishes.....	...	xv. 32, 38.	viii. 1, 9...	...
44	66	...	69	Beware of Pharisaical Leaven.....	xii. 1....	xvi. 6, 12.	viii. 14, 21	...
45	...	...	...	<i>Blind Man Healed at Bethesda.</i>	...	...	viii. 22, 26	...
...	38	...	70	Two Sparrows for a Farthing.....	xii. 6....	x. 29....	...	...
23	50	...	71	Sin against the Holy Ghost.....	xii. 10....	xii. 31, 32	iii. 28, 30.	...
...	13	...	72	Consider the Lilies.....	xii. 27....	vi. 28....	...	...
...	...	...	73	<i>Fear not, little Flock.</i>	xii. 32....	...	...	...
...	40	...	74	Suppose I have come to give peace...	xii. 51, 53	x. 34, 37..	...	...
...	...	...	75	<i>Galileans whose Blood Pilate mingled.</i>	xiii. 1, 5..	...	...	...
64	86	...	76	<i>Barren Fig-tree in the Vineyard.</i>	xiii. 6, 10.	xxi. 18, 20	xi. 13, 14.	...
...	...	...	77	<i>Woman with a spirit of Infirmary.</i>	xiii. 11, 17	...	...	...
28	55	...	78	Faith as a Grain of Mustard Seed...	xiii. 18, 19	xiii. 31, 32	iv. 30, 32.	...
...	...	...	...	...	xvii. 5, 6.	...	...	...
...	56	...	79	Kingdom of Heaven like Leaven....	xiii. 20, 21	xiii. 33...	...	...
...	57	...	...	<i>Things kept Secret from the Foundation</i>	...	xiii. 35...	...	...
...	14	...	80	Straight Gate.....	xiii. 24....	vii. 13....	...	...
...	...	...	81	<i>Certain Man healed of Dropsy</i>	xiv. 1, 5...	...	...	...
...	...	...	82	<i>Parable of the Great Supper.</i>	xiv. 7, 11.	...	...	...
...	41	...	83	He that loveth Father or Mother more than me	xiv. 26...	x. 37, 39..	...	...
54	9	...	84	Have salt in yourselves.....	xiv. 34, 35	v. 13....	ix. 50....	...
...	73	...	85	Lost Sheep.....	xv. 4, 7...	xviii. 12, 14	...	...
...	...	...	86	<i>Prodigal Son.</i>	xv. 11, 32.	...	...	...

COMPARATIVE VIEW OF THE GOSPELS.—*Luke.*

John	Mark	Matt.	Luke.		Luke.	Matthew.	Mark.	John.
...	55	...	87	<i>Unjust Steward</i>	xvi. 1, 12.	...	...	...
...	...	75	88	Not lawful to put away a Wife.....	xvi. 18.	xix. 3, 9. v. 30, 32.	x. 2, 12.	...
...	...	...	89	<i>Rich Man and Lazarus</i>	xvi. 19, 31	...	...	...
...	...	...	90	<i>If they hear not Moses and the Prophets</i>	xvi. 31.	...	...	...
53	42	91		To these Little Ones a cup of Cold } Water.....	xvii. 2.....	x. 42..... xviii. 6.	ix. 41.....	...
...	...	74	92	Tell thy Brother his Faults.....	xvii. 3, 4.	xviii. 15.	...	...
...	...	...	93	<i>Ten Lepers in Galilee Healed</i>	xvii. 11, 15	...	...	...
...	...	...	94	<i>Remember Lot's Wife</i>	xvii. 32.	...	...	...
...	...	97	95	Where the Body is the Eagles will gather	xvii. 37.	...	...	...
...	...	...	96	<i>Unjust Judge and Widow</i>	xviii. 1, 8.	xxiv. 28.	...	...
...	...	...	97	<i>Pharisee's and Publican's Prayers</i>	xviii. 11, 14	...	...	...
56	76	98		Suffer little Children to come to Me.	xviii. 15, 17	...	...	...
57	77	99		Why callest thou me good.....	xviii. 18, 19	xix. 16, 17	x. 17, 18.	...
58	78	100		Rich hardly enter Heaven.....	xviii. 19, 26	xix. 23, 26	x. 23, 26.	...
...	79	...		<i>Laborers in the Vineyard</i>	...	xx. 1, 16.	...	...
59	80	101		Twelve Apostles apart.....	xviii. 31, 34	xx. 17, 19	x. 30, 32.	...
61	82	102		Blind Man healed at Jericho.....	xviii. 35, 43	xx. 31, 34	x. 46, 52.	...
...	...	103		<i>Zaccheus, the Publican</i>	xix. 1, 10.	...	...	...
...	...	104		<i>Ten Pounds to ten Servants</i>	xix. 13, 16	...	...	...
19	62	83	105	Colt sent for.....	xix. 29, 30	xxi. 1, 11	xi. 2, 11.	xii. 14, 15.
18	63	84	106	Rides into Jerusalem.....	xix. 35, 40	xxi. 6, 11	xi. 6, 10.	xii. 13, 14.
8	65	85	107	Money Changers expelled the Temple	xix. 45, 46	xxi. 12, 13	xi. 15, 19.	ii. 13, 17.
64	86	...		Barren Fig-tree by the way Cursed.	...	xxi. 18, 20	xi. 12, 14.	...
66	87	108		By what authority doest thou these things	xx. 2, 8.	xxi. 23, 27	xi. 27, 28.	...
67	88	109		John's Baptism! Whence was it?...	xx. 3, 8.	xxi. 23, 25	xi. 30.	...
68	89	110		Heir cast out of the Vineyard.....	xx. 9, 18.	xxi. 28, 40	xii. 1, 8.	...
69	91	111		Lawful to pay Tribute.....	xx. 21, 26.	xxii. 17, 21	xii. 13, 17	...

72	94	113	Scribes and Pharisees in Moses seat	xx. 45, 47.	xxii. 4.	xxiii. 2, 3. xli. 52, 54.
73	95	114	Woe to Scribes and Pharisees.	xi. 42, 54.	xxi. 1, 4.	xxiii. 13, 33 xli. 38. 40
...	90	...	<i>Tell them which are bidden.</i>	...	xxii. 4.	...
74	91	115	Poor Widow's Offering.	xxi. 1, 4.	...	...
75	96	116	Destruction of the Temple foretold.	xxi. 5, 14.	...	...
76	98	117	Signs in the Sun, and in the Moon.	xxi. 25, 27	...	...
...	99	118	Cometh with Clouds.	xxi. 27.	...	...
...	...	119	<i>As a Snare shall that Day come.</i>	xxi. 35.	...	...
77	100	120	I say unto all, Watch!	xxi. 36.	...	...
...	101	...	<i>Parable of the Ten Virgins.</i>	...	...	...
...	102	...	<i>Talents to Servants according to ability</i>	...	...	...
...	103	...	<i>Sheep on the Right, Goats on the Left.</i>	...	...	...
21	79	105	Preparation for the Passover.	xxii. 7, 13	...	...
22	80	106	Last Supper	xxii. 14, 22	...	...
...	60	81	Kings of the Gentiles exercise lordship	xxii. 25	...	...
...	81	107	Sang an Hymn.	...	...	...
...	82	108	Betrayed with a Kiss.	xxii. 47, 48	...	...
23	83	109	Servant's Ear Cut Off.	xxii. 50	...	...
...	84	...	<i>I am the Son of the Blessed.</i>	...	...	...
24	85	110	Peter's Denial.	xxii. 56, 61	...	...
...	111	...	<i>Have nothing to do with that just Man</i>	...	...	...
26	87	113	Simon bears the Cross.	xxiii. 26.	...	...
...	86	...	<i>Crowned with Thorns</i>	...	...	...
25	89	114	The Crucifixion	xxiii. 33, 38	...	...
27	90	115	Joseph of Arimathea.	xxiii. 50, 53	...	...
29	91	116	Resurrection of Jesus.	xxiv. 2, 8.	...	...
...	92	...	He appears in another Form.	xxiv. 13, 31	...	...
...	93	...	The Ascension.	xxiv. 50, 53	...	...
30	...	133	<i>Great Draught of Fishes</i>	...	...	...
31	...	...	<i>Come and Dine.</i>	...	...	...
32	...	...	<i>Simon, Son of Jonah, lovest thou me?</i>	...	...	...

COMPARATIVE VIEW OF THE GOSPELS.—*Additional.*

18*					John.
John.	Mark.	Matt.	Luke.	18*	
...	...	...	...	<i>Adultery to look lustfully on a Woman</i>	...
...	...	...	...	Jesus at Bethany.....	...
...	...	...	...	...	...
...	...	...	...	...	...
...	...	...	...	<i>Woman in Adultery.</i>	...
...	...	...	...	See Jeremiah xvii. 13.	...
...	...	...	...	<i>Blind man healed at Jerusalem.</i>	...

v. 28.
 xi. 1, 11, 12
 x. 38, 42.
 xxi. 17
 xix. 29
 xxvi. 6
 xxiv. 50.
 viii. 3, 11.
 ix. 1, 12.
 x. 21, 22...

JOHN.

COMPARATIVE VIEW OF THE GOSPELS.—*John.*

Luke.	Mark.	Matt.	John.		John.	Matthew.	Mark.	Luke.
11	1	1	1	Genealogy of Jesus Christ.....	.....	i. 17.....	.....	iii. 23, 38.
1	1	1	1	<i>The Beginning of the Gospel.....</i>	.....	.....	i. 1, ...	i. 1, 4.....
2	1	1	1	<i>Setting forth the things believed.....</i>	.....	.....	.....	.....
3	1	1	1	<i>The Word that was in the beginning.</i>	i. 1, 5.....	.....	.....	i. 5, 24.....
5	1	1	1	<i>John's Father and Mother.....</i>	.....	.....	.....	i. 11, 60.....
6	2	2	1	<i>John's Birth.....</i>	.....	.....	.....	i. 80.....
7	2	2	1	<i>John in the Deserts</i>	i. 14.....	ii. 1, 11.....	.....	ii. 4, 21.....
8	3	3	1	<i>Birth of Jesus.....</i>	.....	.....	.....	ii. 25, 39.....
9	3	3	1	<i>Simon and Anna the Prophetess.....</i>	.....	ii. 11, 13.....	.....	.....
10	3	3	1	<i>Wise Men present Gifts.....</i>	.....	.....	.....	.....
11	3	3	1	<i>Jesus, at twelve, in the Temple.....</i>	.....	.....	.....	.....
12	3	3	1	<i>John's Testimony.....</i>	i. 19, 30.....	iii. 13, 17.....	i. 7, 8.....	iii. 1, 17.....
13	3	3	1	<i>The Elias, the Law, and the Prophets</i>	i. 21, 25.....	xi. 14, 15.....	ix. 11, 13.....	i. 17.....
14	3	3	1	.....	.....	xvi. 13, 14.....	viii. 27, 29.....	ix. 8, 19, 30.....
15	3	3	1	.....	.....	xvii. 3, 13.....	.....	33, 54.....
16	3	3	1	.....	.....	.....	.....	iv. 25, 26.....
17	3	3	1	.....	i. 32, 33.....	iii. 13, 16.....	i. 9, 10.....	iii. 21, 22.....
18	3	3	1	.....	iii. 22, 24.....	.....	.....	.....
19	3	3	1	.....	.....	.....	.....	.....
20	3	3	1	.....	.....	.....	.....	.....
21	3	3	1	.....	.....	.....	.....	.....
22	3	3	1	.....	.....	.....	.....	.....
23	3	3	1	.....	.....	.....	.....	.....
24	3	3	1	.....	.....	.....	.....	.....
25	3	3	1	.....	.....	.....	.....	.....
26	3	3	1	.....	.....	.....	.....	.....
27	3	3	1	.....	.....	.....	.....	.....
28	3	3	1	.....	.....	.....	.....	.....
29	3	3	1	.....	.....	.....	.....	.....
30	3	3	1	.....	.....	.....	.....	.....
31	3	3	1	.....	.....	.....	.....	.....
32	3	3	1	.....	.....	.....	.....	.....
33	3	3	1	.....	.....	.....	.....	.....
34	3	3	1	.....	.....	.....	.....	.....
35	3	3	1	.....	.....	.....	.....	.....
36	3	3	1	.....	.....	.....	.....	.....
37	3	3	1	.....	.....	.....	.....	.....
38	3	3	1	.....	.....	.....	.....	.....
39	3	3	1	.....	.....	.....	.....	.....
40	3	3	1	.....	.....	.....	.....	.....
41	3	3	1	.....	.....	.....	.....	.....
42	3	3	1	.....	.....	.....	.....	.....
43	3	3	1	.....	.....	.....	.....	.....
44	3	3	1	.....	.....	.....	.....	.....
45	3	3	1	.....	.....	.....	.....	.....
46	3	3	1	.....	.....	.....	.....	.....
47	3	3	1	.....	.....	.....	.....	.....
48	3	3	1	.....	.....	.....	.....	.....
49	3	3	1	.....	.....	.....	.....	.....
50	3	3	1	.....	.....	.....	.....	.....
51	3	3	1	.....	.....	.....	.....	.....
52	3	3	1	.....	.....	.....	.....	.....
53	3	3	1	.....	.....	.....	.....	.....
54	3	3	1	.....	.....	.....	.....	.....
55	3	3	1	.....	.....	.....	.....	.....
56	3	3	1	.....	.....	.....	.....	.....
57	3	3	1	.....	.....	.....	.....	.....
58	3	3	1	.....	.....	.....	.....	.....
59	3	3	1	.....	.....	.....	.....	.....
60	3	3	1	.....	.....	.....	.....	.....
61	3	3	1	.....	.....	.....	.....	.....
62	3	3	1	.....	.....	.....	.....	.....
63	3	3	1	.....	.....	.....	.....	.....
64	3	3	1	.....	.....	.....	.....	.....

32	11	Sermon on the Mount.....	.....	V. VI. VII. ....	.....	vi. 17, 20.
72	13	Consider the Lilies.....	.....	vi. 24, 28	.....	xii. 27....
34	16	House on a Rock.....	.....	vii. 24, 28	.....	vi. 47, 48.
73	...	<i>Fear not, little Flock</i>.....	.....	.....	.....	xii. 32....
80	14	Strait Gate.....	.....	vii. 13	.....	xiii. 24.
74	40	Suppose ye I have come to send peace?	.....	x. 34, 37..	.....	xii. 51, 53.
33	15	A Tree is known by its Fruit.....	.....	vii. 18, 20.	.....	vi. 43, 45.
...	...	<i>Nicodemus's Query—How can these } things be ?</i>	iii. 4, 13.	xii. 33..	.....	.....
...	9	Astonished at his Doctrine.....	.....	vii. 28....	i. 22	iv. 32....
15	7	Taught as having Authority.....	.....	vii. 29	i. 22	iv. 31, 32.
14	8	An Unclean Spirit in the Synagogue	.....	.....	i. 23,	iv. 33,
16	9	<i>Woman of Samaria.</i>	iv. 1, 42.	.....	.....	.....
60	35	Harvest great, Laborers few.....	iv. 35....	ix. 37	.....	x. 2.....
...	12	<i>Nobleman's Son healed.</i>	iv. 46, 53.	.....	.....	.....
21	12	Leprosy, or Leper, healed.....	.....	viii. 2, 4.	i. 40, 45.	v. 12, 15.
22	...	<i>Power present to Heal.</i>.....	.....	.....	.....	v. 16, 17.
35	20	Centurion's Servant healed.....	iv. 47, 50.	viii. 5, 13.	.....	vii. 2, 10.
36	...	<i>Widow's Son of Nain raised.</i>.....	.....	.....	.....	vii. 11, 18.
17	10	Simon's Wife's Mother healed.....	.....	viii. 14, 15	i. 30, 31.	iv. 38, 39.
18	11	Diseased brought at the Setting Sun.	.....	viii. 16, 17	i. 32, 34.	iv. 40, 41.
57	52	Forbid not to cast out Devils.....	.....	.....	ix. 38, 39.	ix. 49, 50.
58	23	Foxes have Holes, Birds of the air } Nests.....	.....	viii. 20	.....	ix. 57, 58.
45	29	Tempest on the Sea.....	.....	viii. 23, 24	iv. 35, 40.	viii. 23....
...	...	Possessed Gadarine healed.....	.....	xiv. 30, 33	vi. 47, 48.	.....
46	30	Man of Palsy healed at Capernaum.	.....	viii. 28, 32	v. 1, 13...	viii. 26, 36.
23	13	Levi or Matthew called.....	.....	ix. 2, 8	ii. 2, 4...	v. 18, 26...
24	14	The whole need no Physician.....	.....	ix. 9	ii. 13, 15.	v. 27, 32.
25	15	Why do Pharisees fast?.....	.....	ix. 12, 13.	ii. 16, 17.	v. 31, 32.
26	16	New Wine in New Bottles.....	.....	ix. 14	ii. 18, ...	v. 33, 35.
27	17	...	.....	ix. 17	ii. 22	v. 37, 38.

COMPARATIVE VIEW OF THE GOSPELS.—*John.*

21						
Luke.	Mark.	Matt.	John.	Matthew.	Mark.	Luke.
48	31	31		ix. 18, 19	v. 22, 43	viii. 41, 54
47	32	32		ix. 20, 26	v. 25, 34	viii. 43, 48
59	...	...		ix. 32, 35	iii. 22	x. 1
65	22	34				xi. 14
62	...	...				x. 30, 35
49	34	37		x. 1, 5	vi. 7, 13	ix. 1, 5
70	...	38		x. 29		xii. 6
81	...	...				xiv. 1, 5
82	...	...				xiv. 7, 11
83	...	41		x. 37, 39		xiv. 26
91	53	42		x. 42	ix. 41	xvii. 2
84	54	9		xviii. 6	ix. 50	xiv. 34, 35
...	...	46		v. 13		
37	...	43		xi. 29		vii. 24, 26
38	...	45		xi. 7, 15		vii. 31, 35
39	40	112		xi. 16, 19		vii. 36, 50
28	18	47				vi. 1, 5
29	19	48		xii. 1, 5	ii. 23, 26	vi. 6, 11
30	20	49		xii. 10, 13	iii. 1, 6	vi. 11
71	23	50		xii. 14	iii. 6	vi. 11
67	42	51		xii. 31, 32	iii. 28, 30	xii. 10
44	24	52		xii. 38, 39	viii. 11, 12	xi. 29, 31
41	25	53		xii. 46, 50	iii. 31, 35	viii. 19, 21
75	...	...		xiii. 1, 8	iv. 1, 9	viii. 4, 15
76	...	...				xiii. 1, 5
78	28	55				xiii. 6, 7
...	...	...		xiii. 31, 32	iv. 30, 32	xiii. 18, 19
77	...	...				xvii. 5, 6
...	...	...				xiii. 11, 17
Jarius's Daughter healed.....						
Bloody Issue healed.....						
<i>Appointed other seventy, also.</i>						
Possessed of Devils, and Dumb healed.....						
<i>Man among Thieves</i>						
Disciples sent forth.....						
Two Sparrows for a Farthing.....						
<i>Certain Man healed of Dropsy</i>						
<i>Parable of the Great Supper</i>						
That loveth Father or Mother more than me.....						
To these Little Ones a Cup of Cold { Water.....						
Have salt in yourselves.....						
<i>Take my Yoke upon You</i>						
What went ye out to see?.....						
Generation like Children in the Market.....						
<i>The Woman termed a Sinner</i>						
Through Corn-fields on the Sabbath.....						
Man with a withered Hand.....						
Pharisees held a Council against him.....						
Sin against the Holy Ghost.....						
Adulterous Generation seeking a Sign.....						
Who are the Brethren?.....						
The Sower—A Parable.....						
<i>Galileans whose Blood Pilate mingled</i>						
<i>Barren Fig-tree in the Vineyard</i>						
Faith as a Grain of Mustard Seed.....						
<i>Woman with a spirit of Infirmary</i>						

50	57	...	<i>Things kept Secret from the Foundation of the World.</i>	...	xiii. 35.	...	...	ix. 7, 9....
51	35	...	John Baptist's Death.	...	xiv. 1, 11.	vi. 14, 27.	...	ix. 10, 17.
37	59	...	Five Loaves and two Fishes to the Multitude.	vi. 5, 12.	xiv. 15, 21.	vi. 35, 44.	...	...
13	60	14	Walketh on the Water.	vi. 15, 21.	xvi. 9, 11.	...	...	...
68	61	15	Teaching in the Synagogues of Galilee.	vi. 42.	xiv. 24, 31.	vi. 48.	...	iv. 16, 20.
39	62	...	Tradition of the Elders.	...	xiii. 53, 55.	vi. 1, 6....	...	xi. 37, 41.
40	63	...	Syrophœnician Mother.	...	xv. 2, 9....	vii. 1, 13..	...	...
41	64	...	Deaf man with an Impediment.	...	xv. 21, 28.	vii. 24, 30.	...	...
66	65	...	Seven Loaves and a few Fishes.	...	xv. 32, 38.	viii. 1, 9..	...	...
69	44	66	Sig'r from Heaven demanded.	...	xvi. 1, 5..	viii. 11, 12	xi. 16, 17.	xii. 54, 57.
45	46	...	Beware of Pharisaical Leaven.	...	xli. 38, 39.	...	...	...
52	67	...	Blind Man Healed at Bethesda.	...	xxvi. 6, 12	viii. 14, 21	xii. 1....	...
53	47	39	Whom do Men say I am?	...	xvi. 13, 19	viii. 22, 26	ix. 18, 20.	...
54	48	68	Whoso shall be ashamed of my Words	...	x. 33.	viii. 38....	ix. 26....	...
55	69	...	Transfiguration.	...	xvii. 1, 9..	ix. 2, 10...	ix. 27, 35.	...
56	70	...	Possessed and Dumb Lunatic healed	...	xvii. 14, 21	ix. 14, 29.	ix. 37, 42.	...
93	71	...	Tribute from a Fish's Mouth.	...	xvii. 27....	...	...	...
85	72	...	The Greatest.	...	xviii. 1, 6.	ix. 33, 37.	ix. 46, 48.	...
86	73	...	Unconverted can not enter Heaven.	...	xx. 20, 28.	x. 35, 45..	xxii. 25..	...
87	74	...	Ten Lepers Healed.	...	xviii. 3..	...	...	xxvii. 11, 15
92	75	...	Lost Sheep.	...	xviii. 12, 14	...	...	xv. 4, 7...
89	76	...	Prodigal Son.	...	...	...	...	xv. 11, 32.
90	77	...	Unjust Steward.	...	...	...	...	xvi. 1, 12.
88	78	...	Tell thy Brother his Trespases.	...	xviii. 15..	...	...	xvii. 3, 5..
94	79	...	Rich Man and Lazarus.	...	...	...	...	xvi. 19, 30
...	80	...	If they hear not Moses and the Prophets	...	...	...	...	xvi. 31....
...	81	...	Not lawful to put away a Wife.	...	xix. 3, 9..	x. 2, 12..	...	xvi. 18..
...	82	...	Remember Lot's Wife.	...	...	...	...	xvii. 32..

COMPARATIVE VIEW OF THE GOSPELS.—*John.*

Luke.	Mark.	Matt.	John.		John.	Matthew.	Mark.	Luke.
96	...	...	...	<i>Unjust Judge and Widow.</i>	...	...	...	xviii. 1, 8.
97	...	...	...	<i>Pharisee's and Publican's Prayers.</i>	...	...	...	xviii. 11, 14.
98	56	76	...	Suffer little Children to come to Me.	...	xix. 13, 14	x. 14.	xviii. 15, 17.
99	57	77	...	Why callest thou me good?	...	xix. 16, 17	x. 17, 18.	xviii. 18, 19.
100	58	78	...	Rich hardly enter Heaven.	...	xix. 23, 26	x. 23, 26.	xviii. 18, 26.
...	...	79	...	<i>Laborers in the Vineyard.</i>	...	xx. 1, 16.	...	...
101	59	80	...	Twelve Apostles apart.	...	xx. 17, 19	x. 30, 32.	xviii. 31, 34.
123	60	81	...	Kings of the Gentiles exercise lordship.	...	xx. 25.	x. 42.	xxii. 25.
102	61	82	...	Blind Man healed at Jericho.	...	xx. 30, 34	x. 46, 52.	xviii. 35, 43.
103	...	...	...	<i>Zaccheus, the Publican.</i>	...	...	...	xix. 1, 10.
104	...	...	...	<i>Ten Pounds to ten Servants.</i>	...	...	...	xix. 13, 16.
76	64	86	...	Barren Fig-tree by the way cursed.	...	xxi. 18, 20	xi. 13, 14.	xiii. 6, 10.
108	66	87	...	By what authority doest thou these things.	...	xxi. 23, 27	xi. 27, 28.	xx. 2, 8.
109	67	88	...	John's Baptism! Whence was it?	...	xxi. 23, 25	xi. 30.	xx. 3, 8.
110	68	89	...	Heir cast out of the Vineyard.	...	xxi. 28, 40	xii. 1, 8.	xx. 9, 18.
...	...	90	...	<i>Tell them which are bidden.</i>	...	xxii. 4, 10.	...	...
111	69	91	...	Lawful to pay Tribute.	...	xxii. 17, 21	xii. 13, 17	xx. 21, 26.
112	70	92	...	Resurrection of the Body.	...	xxii. 23, 29	xii. 18, 27.	xx. 27, 33.
61	71	93	...	Which is the greatest Commandment	...	xxii. 36, 40	xii. 29, 34.	xx. 27, 33.
113	72	94	...	Scribes and Pharisees in Moses' seat	...	xxiii. 2, 5	xii. 32, 34.	xx. 45, 47.
114	73	95	...	Woe to Scribes and Pharisees.	...	xxiii. 13, 33	xii. 38, 40	xi. 42, 54.
115	74	...	...	Poor Widow's Offering.	...	...	xii. 41, 44	xxi. 1, 4.
116	75	96	...	Destruction of the Temple foretold.	...	xxiv. 3, 24	xiii. 1, 22.	xxi. 5, 24.
120	77	100	...	I say unto all, Watch!	...	xxiv. 42.	xiii. 37.	xxi. 36.
117	76	98	...	Signs in the Sun, and in the Moon.	...	xxiv. 29, 30	xiii. 24, 26.	xxi. 25, 27.
118	...	99	...	Son of Man cometh with Clouds.	...	xxiv. 30.	...	xxi. 27.

95	97	Where the Body is the Eagles will } gather.	xxiv. 28.	xxvii. 37..
119	...	<i>As a Snare shall that Day come.</i>	xxv. 1, 13.	xxi. 35
...	101	<i>Parable of the Ten Virgins.</i>	xxv. 14, 30	...
...	102	<i>Talents to Servants according to ability</i>	xxv. 31, 46	...
...	103	<i>Sheep on the Right, Goats on the Left.</i>	xxvi. 6, 13	x. 38, 42..
63	78 104 17	Mary of Bethany.	xxvii. 56, 61	xxiv. 10..
...	...	...	xxviii. 1	...
...	...	...	xix. 25	...
106	63 84 18	Rides into Jerusalem.	xii. 13, 14.	xix. 35, 40
105	62 83 19	Colt sent for.	xii. 14, 15.	xix. 29, 30
42	26 54 20	Seeing, they see not; hearing, hear not	xiii. 13.	viii. 10...
121	79 105 21	Preparation for the Passover.	xxvi. 17, 20	xxii. 7, 13
122	80 106 22	Last Supper.	xxvi. 20, 29	xxii. 14, 23
...	81 107	Sang an Hymn.	xxvi. 30	...
124	82 108	Betrayed with a Kiss.	xxvi. 48, 49	xxii. 47, 48
125	83 109 23	Servant's Ear Cut Off.	xxvi. 51	xxii. 50 ..
...	84	<i>I am the Son of the Blessed.</i>	...	...
126	85 110 24	Peter's Denial.	xxvi. 69, 74	xxii. 56, 61
...	111	<i>Have nothing to do with that just Man</i>	xxvii. 19	...
128	89 114 25	The Crucifixion	xxvii. 34, 38	xviii. 33, 34
127	87 113 26	Simon bears the Cross.	xxvii. 32.	xxii. 26..
129	90 115 27	Joseph of Arimathea.	xxvii. 57, 60	xxiii. 50, 53
40	88 112 28	Mary Magdalene.	xxvii. 56, 61	viii. 1, 2..
...	...	...	xxviii. 1, 6	xxiv. 10..
...	...	...	...	vii. 36, 50.
86	...	<i>Crowned with Thorns</i>	xv. 17.	...
130	91 116 29	Resurrection of Jesus.	xxviii. 1, 13	xxiv. 2, 18.
131	92	He appears in another Form.	xvi. 12	xxiv. 13, 25
132	93	The Ascension.	xvi. 19	xxiv. 50, 53
133	...	<i>Great Draught of Fishes</i>	...	v. 4, 11...
...	30	<i>Come and Dine.</i>	...	...
...	31	<i>Simon, Son of Jonah, lovest thou me ?</i>	...	...
...	32	...	...	...

COMPARATIVE VIEW OF THE GOSPELS. — *Additional.*

Luke.	Mark.	Matt.	John.		John.	Matthew.	Mark.	Luke.
...	...	...	...	<i>Adultery to look lustfully on a Woman</i>	...	v. 28	...	...
...	...	...	...	Jesus at Bethany	xii. 1	xxi. 17	xi. 1, 11, 12	x. 38
...	...	...	...			xxvi. 6	xiv. 3	xix. 29
...	...	...	...	<i>Woman in Adultery</i>	viii. 3, 11	...	...	xxiv. 50
...	...	...	...	See Jeremiah xvii. 13.		...	...	...
...	...	...	...	<i>Blind man healed at Jerusalem</i>	ix. 1, 12	...	...	...
...	...	...	...		x. 21, 22	...	...	...

THE
LAW OF NATURE, OF SOCIETY, AND OF GOD,
CONSIDERED.

To the disciples of the Lord it is given, in exact proportion to their faith, to know the mysteries of the kingdom of God ; but to others, in parables, that seeing they may see and not perceive, and hearing they may hear and not understand. His disciples are called and faithful, and constitute a chosen generation, a royal priesthood, a peculiar people, zealous of good works.

RULE OF FAITH AND PRACTICE.

The rule by which they test their faith and practice none can evade, it is so general that none of the families of the earth can escape it, and so universal as to include the whole world, and so complete as to compass both time and eternity, and still is of no private interpretation. It is holy, sacred, and divine ; and is thus termed the Holy Bible, the Sacred Scriptures, and the Divine Word ; and, like the person of the Lord when on earth, is despised and rejected of men, as a root out of dry ground, for its divinity, like his, is shielded from the vulgar gaze, and is only disclosed to those who recognize his person, acknowledge his divinity, and keep his commandments.

ELIAS WHICH WAS TO COME.

Of Him the prophets and the law prophesied until John, being, by the succession of priests, read every Sabbath day in their synagogues ; and this prophecy is the Elias which was for to come, and of it one jot or one tittle can in no wise fail, until the whole be fulfilled. Since the days of

John, to the law and the prophets, the Gospel is appended, and this proclaims that the kingdom of heaven is at hand, and together they preach, when read by those that have followed, and in their fullness lay open, the hidden springs of immortality, and furnish the highest, the most refined, and the most exquisite repast the intellect is competent to enter into or conceive. By the Gospel the veil is withdrawn, which overshadows the law, when Moses is read, and by it life and immortality are brought to light ; for in the Old Testament the New is hid, but in the New the Old is open.

HOLY BIBLE.

The Bible is termed holy, because the Lord is its author ; and because it treats of the church, of heaven, and heavenly things ; and because within it is contained a deposit separate and apart from that which is secular or profane, and is superior to and above worldly considerations.

SACRED SCRIPTURES.

It is sacred, because the records which it contains were written by holy men of old, as they were moved by the Holy Ghost ; and is a testament of the most solemn character ; a legacy of the highest import from God to man, unto which he will do well to take heed, as unto a light shining in a dark place, until the day dawn, and the day-star arise in the heart.

DIVINE WORD.

It is "*the divine word*," because an emanation of Divinity, and is, in its essence, Divinity itself ; and is, for this reason, quick and powerful, sharper than any two-edged sword, dividing between the soul and the spirit, and the joints and the marrow ; and is a discerner of the thoughts and intents of the heart, and speaks to the soul.

The sensualist can not understand it, for he is of the character of Esau, who sold his birth-right for a mess of pottage, thus evidencing that he was profane, and of too groveling a character for divine things.

WHAT TO DO TO BE SAVED.

To the continually recurring question, What shall we do to be saved? which so intrusively forces itself upon the minds of all who have arrived to years of reflection, the answer is, believe the Gospel which the Scriptures reveal, and practice the precepts therein inculcated; for this Gospel is the power of God, and is revealed from faith to faith, and is as imperishable as immortality. To such as accept it, the death of the body is divested of its terrors, nor is it to such a dread uncertainty beyond the grave, but a continued existence, of which they have a foretaste. Their faith is not attained by works of the law, but by a transformation and renewing of the mind, and by ceasing to look without for that which is only to be found within.

CLASSES OF SINS.

The expression "this only is sin" can not with propriety be used, for there are three classes of sins:

1. Sin against nature.
2. Against society, and
3. Against God. And each has its own just recompense of reward; and those who do not know this, have need that some one teach them again what be the first principles of the oracles of God.

SIN AGAINST NATURE.

To *sin against nature* is to violate that order by which she operates, and to oppose those efforts which she continually puts forth for the consummation of results; it is to oppose that eternal principle which governs the world of matter, sustains the planets in their course, controls the tides, directs the magnet, imparts to gravity its power, and guides the earth in its revolutions; to oppose the principles by which the seed is developed and vegetation perfected, and animals and men are brought forth.

In accordance with this law, man is brought forth, and his health and happiness are dependent on its observance,

and his best interest promoted by becoming a co-worker with her in the consummation of her purposes. Her laws require food for the support of the body, and clothing to guard it from heat and to protect it from cold, but the one can not be used to excess without painful results ; nor the other with convenience, without just discrimination as to seasons. His necessities require him to seek the depth of the valley, and to climb the mountain height, but to descend from the one to the other, by leaping from a precipice, would be presumption, and would be followed by painful results. His necessities, too, demand the use of fire and water, but would not justify him in taking live coals to his bosom, nor in attempting to march over a deep river ; these are transgressions, and would be met by the appropriate penalty.

EXPONENTS OF THE LAW OF NATURE.

The exponents of this law are properly the naturalist and philosopher, and, without disrespect to the character of the office, it is denominated profane, as counter-distinctive from that which is holy ; for the book of nature treats of effects, while the word of God discloses the causes from which these effects proceed. That man may cease from sin, in the violation of this law, judgment and understanding have been awarded him, by which to test results ; and in addition thereto, the man of this day has the records of the experience of his predecessors to guide him, into all of which he may diligently inquire for instruction and enlightenment.

SIN AGAINST SOCIETY.

To *sin against society* is to violate the COMMON LAW, which is of abiding character, and the vital principle of every permanent human enactment. It is as old as human society, and is the common birth-right of each individual coming in the world. It is implanted in the nature of each, and to it each is subject from the hour of his birth, positive from himself to his neighbor, and negative from

his neighbor to himself; and, in operation, developing the elements from which we derive both pleasure and pain. The gentle mother develops it when she smiles kindly on the infant that partakes of the nourishment which her bosom supplies; and the helpless infant, in the awakened smile of recognition and kindness which endearment brings forth. This is to the infant the first buddings of that law which awards equal justice to all, whether good or bad.

Man is by nature a social being, and impelled into society. Isolated and alone, he is of all creatures the most miserable. As a member of society, he is required to regard the claims of others on himself with the same consideration that he does his claims upon them. In the family, if he would avoid petty annoyances to himself, he should not inflict them on others. In society, if he would not be deceived, he should not deceive others; and if he would not that men should bear false witness against him, then he should not bear false witness against them; if he would not that men should wrest his property from him by violence, then he should not in this manner wrest theirs from them; if he would not that men should debauch those in tender relations to him, then he should not debauch those who sustain like relations to others; for as ye would that men should do unto you, do ye even the same unto them, for this is the law and the prophets. This law is not an arbitrary enactment, but a vital principle, and, in that family, society, or nation where benevolence prevails, is productive of the utmost harmony in its practical operation. Its observance requires self-denial on the part of the individual, which, in return, is requited seven-fold by those about him.

The peculiarity of this law is, that it alike has cognizance of the most petty offense against property and good manners, and of the most heinous transgressions against individuals and society, and to the selfish is imperative

and coercive ; to them it is an eye for an eye, a tooth for a tooth, and a life for a life.

This truth is self-evident, that every man is born alike free and equal, and possessed of certain inalienable rights, such as life, liberty, and the pursuit of happiness, and that these rights are by every man to be awarded to others ; and failing in this, as the selfish man does—for his acts of necessity tend to the individual self, and are consequently violent and disorganizing in their results, even to the taking of the life of others—he, like others, is amenable to the common law of common right, and to that community of which he is a member, which, in self-defense, are required to exact the penalty of transgression, without which there is a sacrifice of national dignity, and violence done to the body politic, and a wound inflicted on the moral sense of the community, which, in its reaction, tends to incalculable evil.

It is upon the principle of common law that the man who steals his neighbor's property, as an equivalent therefor to the community, is confined at hard labor, until he shall, by the sweat of his face and physical exertion, expiate therefor. It is upon this principle that society demands, for murder, the life of the transgressor ; he by his act has violently destroyed life, and deprived the community of a member who owed them duty and allegiance, and as neither time nor labor is an equivalent therefor, his own life is exacted, on the principle of equal justice to the transgressor.

STRIVINGS OF THE COMMON LAW.

The policy of government tends to the protection of the life, liberty, and property of the individual, and when this principle ceases to operate, or becomes perverted, society tends to dissolution. Such perversion resulted in the overthrow of the government of Charles II., and in that of Louis XVI., and revolutionized the Colonies of North America, and has, at different periods, shaken to

their foundation the governments of the old world. These results are but the effects of the strivings of the principle of common law, in defense of common rights, and must finally prevail everywhere.

COMMON LAW is in no sense the creature of legislation ; but is a definite, active, and eternal principle, which is developed by assumption, concession, and compromise, and may be and is confirmed by judicial decisions and legislative enactments. The record of the former is, by the English courts, termed the common law of England, and has proved of abiding character, because, to a large extent, the result of common usage.

During infancy, the child incurs obligations to its parents first, and to that community of which they are members next, for the aid, succor, and government awarded it when incapacitated to provide for itself ; and, as an equivalent therefor, owes government both duty and allegiance which it is bound to render. These reciprocal acts of the parties bind each to the other by the common law of common right. It is in this sense that the rulers are termed *fathers*, and the ruled *children*, and an intimate relation established between the two, which, for the well-being of society, should be sacredly observed. A government is but an extended family, with similar existing family relations, and the masses as naturally look to their rulers for government and direction, as the child to his parents in infancy and helplessness ; and the ruler who fails to award it, becomes to the ruled the unnatural parent who deserts his child, and leaves him to the cold charity of others, whereby his affections are alienated ; and, as a never-failing result, the ruler is, sooner or later, by the ruled, ejected from the office which he has degraded by oppression and neglect.

INNATE PRINCIPLES.

Connected with man's nature are three deeply seated, inherent principles, by which he is impelled to development ;

these it is necessary to examine in their relation to the COMMON LAW, in its further consideration :

1. Preservation,
2. Propagation, and
3. Perpetuation.

These principles are not to be regarded as sins, nor their development as transgressions; for, without them, man would be incapacitated for the position he occupies in the natural and moral world.

PRESERVATION.

By the first of these he is admonished to care for his life, and to guard, nourish, and protect it from injury, assault, and the petty annoyances to which it is subject. And as the necessity of food in suitable proportions, and of proper quantity and kind, and of clothing adapted to summer and winter, and of suitable shelter to guard against the inclemency of the weather, become apparent, he is impelled to necessary exertion to procure them, and so each individual of the human family ; and in the strife and excitement, and in the collision of interests and of action and reaction, the principle of common law is continually evolved, and settled results obtained, which serve as after-guides in the active business of life, and, when adjudicated, are regarded as precedents. This principle of preservation compels the mother to nourish, protect, and defend her helpless offspring to the sacrifice of personal comfort and of life ; and more athletic man to put forth all his power and skill to guard and protect both. It is this principle, in its more extended development, that impels a nation to rise as a single man against a common enemy. By this principle men and nations are individualized ; and in self-defense, each individual, of himself, evolves the common law of common right, which, by this action and reaction of contending elements, results in a general compromise of all concerned, and is termed common usage, and is, in one

sense, COMMON LAW, for the principle established results therefrom.

The individuals or nations defective in this principle, or, who are too conciliating, indolent, or vicious for its development, degrade their manhood, and are entitled to the care of masters to direct and constrain them; and such they are sure to find, to whom they may bow submissively, without questioning their arrogant claims of succession and presumptuous dictation, and without the exercise of that reason which elevates above the lower animals, and without investigating the grounds upon which this assumed superiority is presumed to stand.

PROPAGATION.

The second of these principles is that by which the sexes are impelled to each other, until so united in the bonds of affection and esteem, that each becomes the other's self and family relations are established, and followed by that of parents and children. That life, originating with God, by virtue of which he is our Father, is thus successively carried forward from the most primitive predecessor of father, to son, and tending onward through countless generations, each parent in time forming that link in life by which the past is connected with the present, and tending still onward to that same Father in heaven with whom life commenced.

To the questions whence are we? what are we? and whither tending? it is answered: We are from eternity, and by descent the sons and daughters of the living God, and tend to that eternity which was, and is, and ever shall be; that our genealogy is of higher antiquity than that of any earthly potentate, lawgiver, or church dignitary; and that, however bright any one of the links in the chain of genealogy, extending from the past to the present, may appear, it was not at it that life commenced, nor is it expedient that at it, or any of them, inquiry into the past should

be arrested, and back to the source and origin of all things, which is God.

VIRTUOUS LOVE.

The chaste maiden, whose cheeks are mantled with blushes at the name of the youth whose affection she possesses, has no consciousness of shame, but a sense of responsibility and delicate self-respect, that admonishes her cautiously to guard her treasure against prying vulgarity and intruding lasciviousness. And the youth of virtuous integrity, to whom, in return for his affections, is imparted by the female of his choice her virgin love, regards it as a treasure of too sacred a character for idle speculation and vulgar gossip, and he, too, veils it from the gaze of the intruder. Such is virtuous love. And the union of the sexes, the source and origin whence emanate family relations and endearments, and that individual life, which, in the aggregate, constitutes society on earth, and fills the boundless regions of eternity with inhabitants. To protect and guard the helpless individual on his entrance into time, and to educate and qualify him for the responsibilities incurred, and to fit him for his immortal career, the marriage tie exists; an offense against which is violence to the source and origin of human existence, and is destructive of the race, and is visited on the individual violator, the family, or the government who countenance it, with a terrible recompense of reward. A community of such can not, consistently with the laws of their being, exist on the earth; and they are, for their transgressions, subject to severe mental and bodily suffering, and without reformation ultimately to that fearful disease by which whole communities perish.

SEXES DEPENDENT ON EACH OTHER.

The sexes mutually depend on each other, and are mutually dependent; the one for the impulsive vitality and life-giving energy which the virtuous female imparts, without which society would degenerate into listless

inactivity ; and the other, for the strength and cooler judgment of athletic man, without which there would be an inefficiency in execution, and a failure in results, for want of the necessary direction which deliberate reflection enables him to supply. Together they owe duty and allegiance to the community, and are not at liberty, for any cause except incapacity (in which case they are entitled to masters), to withdraw from the active, mental, and physical duties of life, to be supported by others, and to subsist on their labors. Such devices blunt the moral sense, and lead to the greater enormity of organizations based upon the assumption that there is virtue in suppressing natural instincts, and treating as sinful those kind sympathies of the heart which the sexes mutually inspire in each other, and tend to the erection of pauper institutions for the encouragement of celibacy, in which the males are deprived of the civilizing influence of the females, and the latter of the essentials which the male character supplies.

Man may, without transgression, love the virtuous female with all the intensity of his being, and it will but purify and elevate his character, for it thinketh no evil ; and such love may be reciprocated in all purity. But whosoever looketh on a woman to lust after her, hath already committed adultery with her in his heart. It is out of the heart that proceedeth evil thoughts, lusts, lasciviousness, pride, blasphemy, and foolishness, and these are the peculiarities of the sensualist, and by him they are secretly cherished with their attendant immoralities. Such is the character of the woman subtle of heart, whose feet take hold on hell ; and such the character of the man void of understanding, who is led captive at her will. They may be detected by their rude inquisitiveness into what pertains to the affections of the heart, and by the idle and lascivious conversation which such discoveries elicit, assuming all the while a high moral tone, and a ready reproof of the

immoralities which they are secretly indulging. Such may cherish the idea that it is necessary to separate the sexes; to cage the females, and to shut up the males, to restrain their propensities and correct their manners. And they should be permitted the restraints they covet, but not as patterns of virtue and benevolence, nor as objects of piety suited to guide and instruct others, but as calculated for those institutions which government supply, for the security and correction of the ignorant, the idle, and the vicious; and regarded as officious meddlers and pretenders, and not as philanthropists and benefactors of mankind.

Morally speaking,

“Man tarnishes his name,
And brightens it again;
But woman, if she chance to swerve
From the strictest rules of virtue,
Ruin ensues, reproach and endless shame,
And one false step forever tarnishes her name;
In vain with tears the loss she may deplore,
In vain look back to what she was before,
She sets like stars that fall to rise no more.”

The fine gold has become dim, and the most fine gold changed, when we can no longer say of her,

“There is a sweetness in the female mind,
Which in a man’s we can not hope to find;
That by a secret, but a powerful art,
Winds up the springs of life, and doth impart
Fresh vital heat to the transported heart.”

Woman is powerful in affection, legitimately exercised, and man in judgment, rightly directed; but either, with the characteristics of the other, is an offense, and the masculine woman and the effeminate man are alike abhorrent. A woman may not wear that which pertaineth to a man, nor a man put on a woman’s garment, and be blameless. They were created the one for the other, and the peculiarities of each are to be preserved and legitimately devel-

oped for the happiness of each, and the well-being of society.*

PERPETUATION.

The third and last of the principles referred to, tends to the acquisition and preservation of property. Animals, too, hoard for future use ; and the squirrel, after appeasing his hunger from the nuts he has gathered, instinctively hides the residue in the earth, to serve for another repast, and thus plants the future forest ; and when the beech, the hickory, and the chestnut appear, the fruit of which is to feed successive animals that are to follow, and aid the necessities of man, the curious inquirer wonders how, or by whom, the seed was deposited in the ground previously occupied by other and different species of trees.

Man instinctively, as well as by forecast, provides for the perpetuation of his race when he clears the forest, subdues the soil, plants the orchard, the vine, and the olive. When he founds cities, builds docks, levels hills, grades streets, and builds aqueducts and canals to facilitate trade and commerce, and erects churches and other costly buildings, these are not for the present only, but for future generations. The philanthropist lives in the future, and, like Joseph in Egypt, is ever in advance of the present generation ; and the sensualist aids in his benevolent plans, without being aware that he is impelled thereto by a deep-seated instinct to provide for the future. When he is paid a dollar a day, for the labor he has performed on a canal or railway, or in the erection of a building, he sees in it nothing beyond recompense for a day's work ; still he would not have performed the labor unless he had been conscious of a use that was to result therefrom, beyond and in addition to the payment that had been awarded him. This principle, like many others upon

* The articles C and D in the Appendix—the one by a gentleman, and the other by a lady—corroborates what precedes.

which men continually act, and by which they are impelled, but which they do not investigate and on which they do not reason, will be found one of the links by which the past is connected with the present, and the present with the future; and that its tendency is to perpetuate the race, by providing in advance for its increase and its convenience. Take, for instance, any one that labors for a dollar a day, and pay him a quarter more for the less laborious task of turning a grindstone that performs no work, and he will not continue the occupation for more than a day or two before he will rebel, and if urged to its continuance, will probably pronounce an anathema on the work and his employer. He sees no practical utility in the employment, and thus violates an innate principle of his nature, and this resists without his knowing why. The same labor, or a greater amount, will be cheerfully expended in turning a stone to sharpen an axe, or a scythe, or any other instrument, and the laborer will work as long as the innate principle of perpetuation is gratified. He will carry bricks to the top of a five-story building for its completion, but will not for the same amount of compensation carry them from one side of the street to the other and there pile them up, and then take them down and carry them back, and so alternately, although requiring but half the amount of physical exertion. Such labor might be continued for a few days by a man in great necessity, but, in the end, he too would rebel.

EXPONENTS OF THE LAW OF SOCIETY.

The principle of perpetuation is developed not only in the accumulation of property, but by such men as Washington, Franklin, and Hamilton, in their benevolent efforts to benefit the race; and by the originating of such works as the Great Western Canal, the Croton Aqueduct, and the line of railways extending throughout the country, and in the erection of such buildings as the City Hall, the

New York Hospital and others. It is a vital principle, by which the individual is connected with the community, and the community with him, rendering each mutually dependent, and all tending to the gratification of the principle of perpetuation, for the benefit of generations that are to follow. This principal, with preservation and propagation, is included within the common law of common right, that controls and governs the moral world. Its legitimate expounders are the statesmen and the judges.

LAW OF GOD.

In addition to the natural or physical, and the moral or social, man finds himself subject to an intellectual or mental law, which, like the two former, is hidden and invisible, but exacting, powerful, and retributive. This is the law that governs the mind, and is developed with individual thought for the government and direction thereof, in accordance with its own unerring and undeviating principles; and if violated, the penalty of transgression is visited with unerring certainty upon the transgressor, to whom alone is the severity known, because, like the transgression, it is mental. What is known of this law, in its operations, is, as in those previously referred to, experimentally obtained by each individual for himself, and this knowledge constitutes true faith. Under the first of the laws referred to, faith is natural, under the second, moral, and under that now under consideration, it is mental or spiritual, and in each instance implies a perception of the particular law, a knowledge of its operation, and the certainty of results that follow in accordance therewith. The farmer, when he commits the seed to the ground, and waits the coming harvest, illustrates natural faith; and so does the woman, when she hides the leaven in the kneaded dough, and waits the lightened loaf for the oven. A survey of the Great Western Canal, and the scientific calculations based thereon, demonstrated to a certainty, that

all natural impediments could be overcome in its construction, and is a further illustration of natural faith. These results placed before the people of the State, together with the estimate of expense, rendered it evident that certain legislative enactments would insure its construction; this illustrates moral or political faith.

Spiritual faith is illustrated in the case of the woman, who, in the crowd, drew near, and touched the hem of the garment of the Lord. Hence, the approving commendation, "thy faith hath made thee whole; go in peace." Here was nothing outwardly perceptible, but a result as sure as when the conductor comes in contact with the charged jar. Jesus said, "somebody touched me, for I perceive that virtue has gone out of me;" and the woman felt in herself that she was healed of her disease. Spiritual faith is further illustrated in the case of the centurion, who said "speak the word only, and my servant shall be healed." This is instanced as extraordinary faith, such as had not been found—no, not in Israel; and his servant was healed in accordance with the word spoken, for this word was the same that created the world. It is of spiritual faith more particularly, that it is said, that it is competent to remove mountains. Belief, in its ordinary acceptance, is too feeble an expression to convey to the mind what the term faith implies; it is both a substance and an evidence; the substance of things hoped for, and evidence of things not seen; which can not be said of mere natural belief, for this is often erroneous, and, when acted on, leads to fatal results. Abraham had regard to the supernatural developments within his own bosom, and because he gave credence thereto, it was said he believed God; and it was counted to him for righteousness. Such faith is counter-distinctive to that of a mere sensual and worldly character, and those possessed of it are the only ones that are counted for the seed.* This is the faith to

* Romans, ix., 8.

which Paul refers when he says, Whatsoever is not of faith is sin.

MORE GENERAL VIEW.

To be more general : judging the law, here referred to, from the record of its operation, it is that hidden and unseen principle by which creation was brought into existence, and by which it is sustained and continued in being, and in its *direct* operation controls the minds of men, and its *negative* constitutes the natural and the common law ; that its direct violation brings on what is termed compunctions of conscience ; that it is the violation of this law that enervates, enfeebles, and prostrates the mind ; that it is the violation of this law that causes such acute agony in the minds of men—agony more severe than any thing natural is competent to inflict ; that it is the violation of this law that drives men to despair ; that it is the violation of this law that begets superstition, impertinence, and dictation, and the whole catalogue of evils that a rebellious heart discloses. This law in its operation, is the brightness of the everlasting light, and the unspotted mirror of the power of God, and a pure influence proceeding forth from the presence of the Almighty. The record of its operations is contained in the Scriptures, in the delineation of the several characters and events therein recorded. This record is God's law in its outward or negative form, adapted to man's natural comprehension, and may be perverted and tortured into meanings it was never intended to convey, to suit individual views ; but God is the same, yesterday, to-day, and forever, without change, or the least shadow of variableness. Thus, his law in its direct operation is one thing, and the record thereof (to which the same name is applied) is, in one sense, another. His law, in its direct operation, is positive, and not just what men choose to make it ; and its violation constitutes sin, in the highest sense, and is followed by its appropriate pun-

ishment. It operates on the mind, and it is the mind that suffers the penalty. It was by the direct operation of this law that the different races of animals upon the earth were brought into existence ; and it is by the operation of this law that the several classes are separate, and by their own natural instinct avoid that connection by which any class would lose its identity. The habits and propensities of the different races are peculiar to themselves, and are so by positive operation of the law of God.

It is not to be presumed that their happiness would be promoted by compelling them to promiscuously herd together, or that man could by his wisdom change their nature and habits. The same law that brought them into being, brought into being the different races of men, including the white, the florid, and the tawny, for purposes known to himself, and to controvert his purpose in relation thereto, not only violates the law of God, in its highest sense, but of society and of nature. It is to sin against them all.

THE AFRICAN AND THE INDIAN.

The question has been asked, Why should the poor African remain in a state of servitude, when he has been guilty of no crime ? It may be answered by proposing another : Why was the poor African made with a black skin and curly hair, and placed in the interior of Africa, where he was the same degraded being he now is before the United States, as a nation, were born ; and who placed him there ? And the further query—if worse off in his own country than in a state of slavery out of it, who is to blame for that ? And why has England and France and other nations advanced in civilization and refinement, while the negroes remain in Africa, where they have been for ages ? There are no grounds for the assumption that the negro is guilty of no crime,* but on the contrary, that he violates

* See Appendix F.

the law of nature, of society, and of God, which degrades him ; and the same may be said of the Indian.* This renders them the idle, ignorant, and vicious beings they are found. Nor can it be assumed that the character of the whites are elevated by the presence of blacks among them ; but, on the contrary, that the degradation is to the former,† and the elevation to the latter ; and that, for the whites, the institution of slavery is a misfortune, if not for both. The Indian despises that regular and systematic labor essential to subdue his natural propensities, and necessarily perishes, as the ignorant, the idle, and the vicious, without reformation, necessarily must, everywhere.

RECAPITULATION.

To recapitulate: there is a sin against God, against society, and against nature ; and when it is said that sin is a violation of the law, it is to be understood as the violation of the particular law having cognizance of the act. To violate the law of nature, would be to controvert her in her operations ; in accordance with her law fire burns, and the man who presumes to tamper with this law may put his finger in it, and the penalty will immediately follow, and this, too, without appealing to any higher tribunal. It is in accordance with her laws that all bodies are attracted to the earth, and the man who tampers with this law by throwing himself from a precipice will find the penalty to follow by a broken limb, or the sacrifice of his life.

WILL OF THE PEOPLE.

In republics, the will of the people constitutes the law of the land, and those selected to legislate are expected to

* See Appendix G.

† Speaking of whites, the Rev. JOHN NEWTON says, "I have known of several, who, settling in Africa after the age of thirty or forty, have at that time of life been gradually assimilated to the tempers, customs, and ceremonies of the natives.

give a record thereof, which is called "*the law*," and a violation of it is followed by penalty, inflicted by officers appointed for the purpose. Legislators sometimes fail to give a transcript of the people's will; such records, although termed laws, can not be enforced, and become a dead letter, and are so called. In other instances, individuals have dared to violate the public will, and attempted to shield their acts behind the letter of the law; this violation is not, however, sanctioned, and in aggravated cases the people arise, as one man, and redress their wrongs by inflicting summary justice on the offender, without resort to courts or officers. THE COMMON LAW has been disregarded, and the people under it claim to be righted, and are, sometimes, by acts which appear to be violent.

WILL OF GOD AND EXPONENTS OF HIS LAW.

The will of God is the law of the universe, as that of the people is the law of the land, and man transgresses whenever his will is in opposition to that of his Maker. It is in opposition whenever he refuses to hear this fundamental truth, that the Lord our God is one Lord, and to love this one Lord with all the heart, and with all the soul, and with all the mind, and with all the strength, for this is the first and great commandment. It is in opposition whenever he refuses the good and accepts the evil; it is in opposition when he disregards the admonitions of an enlightened conscience, and thus resists the truth. God speaketh once, yea, twice, yet man perceiveth it not, in a dream, in a vision of the night, when deep sleep falleth upon man, in slumbers upon the bed. Then he openeth the ears of men, and sealeth their instruction, that he might withdraw man from his purpose, and hide pride from him. The law of God is here spoken of in its highest sense. Its legitimate expounders are the prophets and divines.

NATURAL, SOCIAL, AND MORAL RELATIONS.

Man is not only aware of his natural, social, and moral relations, and of the laws that govern and control these particulars ; but their existence suggests to him that there is a great first cause. Conscious of visible being, he, on the principle of analogy, reasons, that there must be also an invisible existence, from which mental things proceed ; that the second is but the manifestation of the first, or the clothing of the invisible with the visible, and these conclusions are sustained upon the same principle, that the existence of height establishes that of depth, light of darkness, heat of cold, cause its effect, the positive its negative, and so on, throughout the whole catalogue of analogies. The Gentiles, who have not the law, thus reason ; and when by nature they do the things contained in the law, those having not the law are a law unto themselves, which show the work of the law written in their hearts ; their consciences also bearing them witness, and their thoughts the mean while accusing or else excusing one another ; and both Jew and Gentile, with the poet, concedes that

All are but parts of one stupendous whole,
 Whose body nature is, and God the soul,
 That changed through all and yet in all the same,
 Great in the earth as in the ethereal frame ;
 Warms in the sun, refreshes in the breeze,
 Glows in the stars, and blossoms in the trees ;
 Lives through all life, extends through all extent,
 Spreads undivided, operates unspent ;
 Breathes in the soul, informs the mortal part,
 As full, as perfect in a hair as heart ;
 As full, as perfect in vile man that mourns,
 As in the rapt seraph that adorns and burns ;
 To him no high, no low, no great nor small,
 He fills, he bounds, connects, and equals all.

THE INVISIBLE AND THE VISIBLE.

When the invisible puts on its earthly or natural covering, it then first exists in the natural world ; thus things

exist in essence in eternity, and in substance in time ; and so it is, that two become one. Without the essence there is no existence ; and without the outward or natural covering, no perception thereof in the natural world. The outward or natural substance is temporal, while the essence is forever. In one sense it may be said, that to see the universe is to see the Great Spirit ; and the materialist reasons, because of this, that there is no God but nature. Such are blear-eyed or spiritually blind. None can doubt the existence of the earth and its developments, and the presence of men and animals upon it ; nor can it be doubted that for the human race there is no entrance into time but by birth, nor exit from it into eternity but by death.

BELIEF OF ALL NATIONS IN A SPIRIT.

All nations, whether civilized or barbarous, unite in the belief that there is a spirit which is ever present and invisible, which mysteriously impresses the minds of men for good, and admonishes them for evil. By savage nations this mysterious influence is termed the Great Spirit ; by the Hebrews, Jehovah ; by the Gentiles, the Unknown God ; and by Christians is recognized as the Father of the universe, and all things in it. It is of this invisible source that conscience testifies, and the mental perception of which renders children restless and men nervous, and from which the enlightened come to the knowledge that Jesus is the Christ, the Son of the living God ; and this knowledge entitles them, like Peter, to the approving commendation, "Blessed art thou, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven."

THE ROCK ON WHICH THE CHURCH IS BUILT.

This vital truth, thus received, understood, and acknowledged, constitutes "*the rock*" on which "*the Church*" is built, and against which the gates of hell never have and never can prevail ; and each individual member, who, like Peter, experimentally comes to this knowledge, like him

constitutes "*a stone*" in the building of which this truth is the foundation, and are built up together into "*a spiritual house*," holy and acceptable to God.

MAN, A NATURAL, SOCIAL, AND MENTAL BEING.

Man being constituted a natural, social, and mental being, with faculties adapted to each of these conditions, suffered himself to be so far controlled by outward or sensual things, as to obscure that innate perception of his Maker peculiar to primitive ages, and designated "communion with God," and "*the word*" thus ceased to be recognized ; and man became spiritually dead, and is aptly described by Ezekiel, in the vision of the valley of dry bones. "And lo, there were very many."

MAN, SENSUAL IN ALL THE IMAGINATIONS OF HIS HEART.

As man's direct communication with his Maker terminated, he sought the gratification of his veneration in visible objects, and in the works of his hands, and became a worshiper of beasts and of birds, and of stocks and stones, and sensual in all the imaginations of his heart. He destroyed himself, by closing the primitive avenues of spiritual communication with his Maker, and thus rendered outward and visible forms of communication and worship essential to the knowledge of a true God, and a written word was the result, with outward forms and ceremonies, and in the fullness of time, a visible manifestation of the Father of all things followed, in accordance with the strictest rules of order ; for the seed of the woman was quickened into life by Almighty energy, and God, in the order of the succession of his creatures, was, like man, born into the world, and called Jesus, as before named of the angel, when the event was predicted to Mary. He passed through the stages of infancy to manhood, was in the world that was made by him, and the world knew him not, but as many as received him, to them gave he power to become the sons of God, even to those who believe on his name. This is the

true God, that should come into the world, and eternal life, and at the same time that he is bone of our bone, and flesh of our flesh, is the mighty God, the everlasting Father, and the Prince of Peace, of whom it can in truth be said, that he and the Father are one, and that whosoever seeth him, seeth the Father.

This is he who has continued audibly to preach wherever the declaration is read, from the period of its first utterance until now, "Come unto me, all ye that labor and are heavy laden, and I will give you rest : take my yoke upon you, and learn of me ; for I am meek and lowly of heart, and ye shall find rest to your souls, for my yoke is easy, and my burden is light ;" and again, "I am the door, the way, the truth, and the life ;" and still again, "Strive to enter in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it ; because broad is the way and wide is the gate that leadeth unto destruction, and many there be that go in thereat."

This is he of whom Moses wrote, saying, "A prophet shall the Lord your God raise up unto you, like unto me ; him shall ye hear in all things ;" and of whom Philip said, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

CHRISTIANS.

Christians recognize their natural, political, and mental relations, and the duties which they respectively impose, and their obligations to discharge them ; but, as disciples, they call no man father upon the earth, for One is their Father, which is in Heaven. Neither are they called masters, for One is their Master, even Christ ; and all they are brethren. This order is reversed by the Gentiles, for their kings exercise lordships over them, and they that exercise authority upon them are called benefactors. Their characters are thus respectively indicated, and by their works ye shall know them.

ELECTION AND PREDESTINATION CONSIDERED.

Yet, I have loved Jacob, and hated Esau.—MALACHI, i., 2, 3.

It is said Abraham had two sons : one by a bondmaid, and the other by a free woman, which things are an allegory ; “for this Hagar is Mount Sinai, in Arabia, and answereth to Jerusalem, that now is, and is in bondage with her children ; but Jerusalem which is above is free, which is the mother of us all.” From hence is the son of the free woman, which is by promise.

It is also written that Isaac had two sons by Rebecca, and that the elder should serve the younger, which things are in like manner an allegory ; for Esau is Edom, or they who live according to the flesh ; but Jacob is the Election, or they who live according to the spirit. God chose, or elected, those who are spiritual, wherefore all are commanded to strive to make their calling and election sure ; not that any are from all eternity cursed or damned, but as found in Esau, or the flesh, or in Jacob, or the spirit, are punished or rewarded. Israel hath not obtained that which he sought after, but the election hath obtained it, and the rest are blinded. God hath, to those who are after the flesh, given the spirit of slumber ; eyes that they should not see, and ears that they should not hear, until this day.

It is also written that that which is first is natural ; afterward, that which is spiritual. This is true in its particular, as well as in its general, application ; for as the natural birth first introduces into the natural world, and to natural things, or into Esau, so the spiritual birth intro-

duces into the spiritual world, and to spiritual things, or into Jacob. Thus, when born into, or of, the spirit, which is after Esau, or the flesh, the elder serves the younger; for then the flesh is in subjection to the spirit, as before the spirit was in subjection to natural things. These things are true in their general application to the world at large; for so long as natural things prevail, the world is in Esau; but when all creation is renovated by the outpouring of the Holy Ghost, which the millenium glory introduces, then, being in subjection to the spirit, it will be in Jacob; and when this is consummated, there will be brought to pass this saying, the elder shall serve the younger. All God's elect are predestinated to be conformed to the image of his Son.

From the history of the two sons of Isaac we learn that Esau remained with his father, in the enjoyment of his worldly substance; that he took two wives of the daughters of Canaan, which was a great grief to Isaac and Rebecca; and that he also took a wife of the daughters of Ishmael; that Jacob fled from before him, possessed of the birth-right and the blessing only—thus early signifying that the things of God are not the things of this world, and that the kingdom of heaven consists, not in meats and drinks, but in righteousness, and peace, and joy in the Holy Ghost. God early manifested himself to Jacob, and declared himself the Lord God of Abraham, his father, and the God of Isaac, and renewed the promise in him, that had been made to Abraham and Isaac, that in him and his seed should all the families of the earth be blessed.

The apostle John addresses one of his epistles to the elect lady and her children; and he after, when in spirit, saw a woman, clothed with the sun, and the moon under her feet, and crowned with a crown of twelve stars. It is not possible for those who are after the flesh to discover any form or comeliness in what is thus described, because it is spiritually discerned, and can not, consequently, be

apprehended by natural perception, any more than the spirit of a man can be discerned by natural vision. It is the election who are privileged to understand these things. Being spiritual, they understand spiritual things, or that of which they constitute a part. They have an altar, whereoff they have no right to eat who serve the tabernacle, or the flesh. It is the election who enter into the temple, and the inner court, and to the altar, which the apostle was commanded to arise and measure ; while the outer court was left out, together with the holy city, to be trodden down by those who are after the flesh, until the times of the Gentiles are fulfilled, or forty and two months are accomplished.

All nominal Christians may be regarded as in Jerusalem, but with a natural understanding only of the great truths which Christianity inculcates, must be numbered with those who are after the flesh, or Esau, as counter-distinctive to the election, or Jacob, and engaged in treading the holy city under foot. Herein are the Gentiles, and the robbers of God's people, or the election, which Daniel foresaw would exalt themselves, to establish the vision.

God's portion is his people, and Jacob is the lot of his inheritance ; but the mountains of Esau shall be a desolate wilderness, for the house of Jacob shall be for a fire, and the house of Joseph for a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it.

God has ever had a people, in every age and period of the world. Before the flood they were termed the sons of God, and the sons of men. Abel and Seth were of the former, and Cain of the latter. Since the flood, they are in like manner denominated the sons of God and the sons of men ; those of Peleg are of the former, and those of Joktan of the latter. They are also denominated those who are after the flesh, and those who are by promise ; those of Ishmael are of the former, those of Isaac of the latter.

They are also called those which are loved, and those which are hated ; Jacob is of the former, and Esau of the latter. They are also denominated the quick and the dead ; all the election are of the former, and all who are after the flesh are of the latter. They are also called the seed of the serpent, and the seed of the woman ; those who are natural and sensual are the former, those who are born from above are the latter. The sensual and natural are in the love of self, of the world, and of dominion, as counter-distinctive to those denominated the seed of the woman, who are in the love of God, their neighbor, and of service for necessary uses. These are the characteristics by which the two classes are ever identified. The earthly life is that into which man fully entered when he suffered self-love so far to prevail over the love of God, as to destroy that nice equilibrium of the mind which had by infinite goodness been so equitably arranged and balanced as to enable man to rule the lower creation, over which he was constituted head, or, by uniting therewith, and suffering the life which is natural to preponderate, to lose his life in God, and sink to the serpentine or earthly level. The life from above is that vitality which was by God himself implanted, when he breathed into man the breath of life, and constituted him a living soul. It was that emanation of and from God, implanted in man, that enabled him to hold communion with his Maker, as like communicates with, and is attracted by, and tends to, like. That which is of the earth is attracted by, and tends to, its centre, which is earth ; that which is of God is attracted by, and tends to, its centre, which is God. This emanation from God is the life of the spirit, as the blood is that of the body : thus man's connection with both heaven and earth, and the knowledge of good, and the knowledge of evil ; and thus the contest in the breast of every individual, between the seed of the woman and the seed of the serpent ; and thus the constant appeal of the understanding to the will, to decide the con-

troversy—for herein is the balancing power that constitutes man a free agent—for into whichever scale the will is directed, that preponderates. Thus, while the seed of the serpent tends to sink man in degradation and death, so the seed of the woman strives to raise him from that state of degradation and death, in which the fall placed him, and to thus constitute him a son of God.

That the seed of the woman was not entirely eradicated from the breast of man by the fall, is indicated by the fact that, after driven from Eden to earth, he was competent to hold communion with his Maker—that emanation of God enabled him to hold communion with him, who is a spirit, and who can only be approached in spirit, and whose direct communications are in no other way. This seed, in Abel, overcame and subdued that which he had derived from our common parent, and thus rendered him particularly the favorite of heaven; while in Cain, the seed which he had inherited overcame and subdued that of the woman, which emanated from God himself. That seed, which is at enmity with every thing which is lovely, and of good report, fully manifested its malignity by the destruction of that body, through and by which this seed of the woman visibly manifested itself, as it did after, more conspicuously, in the person of Jesus Christ, who suffered the still more cruel death of the cross; for this seed of the woman ever reproves the groveling nature and disposition of those who are after the flesh.

The malignant manifestation of the seed of the serpent in the person of Cain caused him to be cursed from the earth, which had opened her mouth to receive his brother's blood from his hands; and he was driven out from the face of the earth, and from God's face was he hid. In him there is reason to conclude the seed of the woman became extinct; and by the sons of God (those who still possessed the seed of the woman), uniting with the daughters of men (those of Cain), there is reason to suppose when God uttered the

declaration, my spirit shall not always strive with man, for that he also is flesh, the seed of the woman had become nearly extinct on the earth. Eight persons, it is recorded, were saved when the flood was poured out on the ungodly. In the days of Joktan and Peleg, there is reason to conclude the seed of the serpent had so far prevailed over that of the woman, as to cause a division of the sons of God from the sons of men ; for in their days, it is recorded, the earth was divided. From this, and other concurrent testimony, it is apparent that the seed of the woman has at no time been entirely extinct in the earth.

In Job, the seed of the woman was particularly apparent, whose descent is not reckoned from Abraham, but from Uz, or Huz, who is of Aran, the fifth son of Shem, as indicated by the declaration that he is of the land of Uz. The first-born of Nabor, Abraham's brother, is called Uz, thus implying the same ancestry. And it is worthy of remark, that one of Paul's epistles is addressed to the Hebrews, who take their name from Heber, or Eber, the father of Joktan and Peleg, from whom is Terah, the father of Abraham, Nabor, and Haran, from the first of whom are the Jews, from the second the Syrians, and, by inference, those of the East ; whence came, also, the wise men, to worship him who was born King of the Jews, when they saw his star.* From the third came Lot, and through him the Moabites and the Amorites.

Of Melchisedek the most honorable mention is made, for he is not only declared a king, and a priest of the most high God, and greater than Abraham, but like unto the Son of God, abideth a priest continually, thus implying that he was in the exercise of his kingly prerogatives at the time the promises were made to Abraham ; that in him and his seed all the families of the earth should be blessed, and that there was a portion in whom the seed of

* Excepting Ishmael and Isaac, Abraham's sons were sent away eastward into the east country.—GEN., xv., 6.

the woman had prevailed over that of the serpent, and who were consequently living under the immediate light and life imparted direct from heaven, and were consequently kings and priests, without father, and without mother, and without descent, which is in like manner the peculiarity of that kingdom, of which Christ is head priest and king, and into which whosoever is born is thus introduced into a kingdom that has no end; for this birth, which is from above, introduces into the heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect, as a natural birth does into the natural world and to natural things. Thus, experimentally and understandingly, they who are born from above know Jesus is the Christ, not because they have been told so, but because they have a perception of the truth, each one for himself. Abraham paid tithes of all to Melchisedek when he brought forth bread and wine on his return from the slaughter of the kings. He was King of Salem, as the account indicates, in the land of Canaan, situate between Dan, where the battle was fought, and Sodom, near the borders of the Salt Sea, to which Abraham was returning. This celebrated capital of Palestine appears to have the three distinctive names of Salem, Jebus, and Jerusalem. A little southwest of the city is the valley of Shavah, which is the kings' dale, where Melchisedek met Abraham, indicating this city as the royal residence of this king, as it was after of the Canaanites, who called it Jebus, and of the Shemites, who called it Jerusalem, thus implying that it was successively the royal city of the three types of the human family known as Japhet, Shem, and Ham. John, during his ministry, was baptizing near Salim, because there was much water there.

When the young man applied to Jesus Christ, when on earth, to interfere for him in the settlement of his worldly or temporal concerns, he immediately admonished him to beware of covetousness! Men are commanded to seek

first the kingdom of heaven and its righteousness, and, being thus invested, all necessary temporal good must follow.

The death of the body, to such as have attained to the full stature of perfect men in Christ Jesus, is but the laying down of that tabernacle by which they are retained to the earth, and by which they have a perception of time and space. For such to be separated from this clog, which binds them to the earth, is to deprive them of no part of their inheritance, but to usher them into the full and lasting possession of a treasure which neither moth nor rust can corrupt, and which thieves can not break through and steal; it is to enter into things in their essence, light, liberty, and life, and to know even as we are known. For such the death of the body has no terrors, nor is it, to such, a dread uncertainty beyond the grave, for they by death but enter more fully into that with which they are familiar and acquainted.

Enoch and Elijah had so fully attained this heavenly life, as by it to be fully and entirely purged from every thing gross, earthly, sensual, and natural, and consequently loosed from every bond and attraction of and to the earth. When thus loosed, we find them attracted by and to that principle by which this change was effected, as like is attracted by, and tends to, like. The body becomes invisible to the natural eye, and lost to time and space, but it is not less a reality, or an identity, for it but puts on incorruption, and the mortal immortality; death is wholly swallowed up in victory, and time and space is with them no longer; eternity and eternal life is with them, fully possessed in soul, body, and spirit.

God's merciful dealings with, and kindness to, man, is indicated by the promises to Abraham, and the truth verified that he is not willing that any should perish; thus even man's infirmities are conformed to, and a covenant entered into, and a natural ordinance (or circumcision) established. Four hundred and thirty years after, when, by

famine first, and heavy burdens after, inflicted by cruel taskmasters, and, finally, by the destruction of the male children of the children of Israel, and by the flesh-pots of Egypt, there is reason to suppose they became still more gross, sensual, and earthly; their infirmities are again conformed to, and a written law inscribed, to which, if they conformed, they were promised life; not that this law was competent to impart it, for had the first covenant been faultless, there had been no place for a second—for had there been a law which could have given life, verily righteousness should have been by the law.

Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Jacob, not according to the covenant I made with their fathers, in the day I took them by the hand to lead them out of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the house of Israel after those days, saith the Lord. I will put my laws in their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people, and they shall not teach every man his neighbor, and every man his brother, know the Lord, for all shall know him, from the least even to the greatest. This new covenant with the house of Israel, and the house of Jacob, and the laws put in the heart and mind, is that covenant and those laws which the Gospel ushered in; for herein is the righteousness of God revealed, from faith to faith, as it is written, The just shall live by faith.

The Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham; David, who was of Abraham, and declared to be after God's own heart, knew and understood these laws in their first and primary sense, as a pre-existing and eternal principle, abiding in the heart, and directing and controlling the mind, he thus exclaims, addressing the Lord:

Oh ! how I love thy law, it is my meditation all the day. Thou, through thy commandments, hast made me wiser than all my enemies, for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditations. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste, yea, sweeter than the honey and the honey-comb to my mouth. Through thy precepts I get understanding, therefore I hate every false way.

The wickedness of man, and the imaginations of the thoughts of his heart, being evil continually, and the seed of the serpent continually laboring to subdue that of the woman's, and from the testimony of Scripture, there is reason to infer that at the time the angel appeared to Mary with the salutation, Hail ! thou that art highly favored, the Lord is with thee, blessed art thou among women, the seed of the woman had become nearly extinct, or was about to expire on the earth. The Jewish officials were corrupt ! and had built tradition on tradition, and superstition on superstition, and spiritual wickedness had so possessed the high places, that He, who was most emphatically the seed of the woman, after declared that these professed and acknowledged guides, instructors, and teachers had taken away the key of knowledge ; that they would neither enter themselves, nor suffer those who were entering to go in, and charged them with making void the law by their traditions, and with building the sepulchres of the prophets whom their fathers slew, and by these acts testifying that they were the sons of those who slew them ! These men, who had thus exalted themselves, and in their own estimation possessed the very gates of heaven, and authorized to censure, stigmatize, and condemn all who would not bow in submission to their dictation and con-

trol, who could with so much complacency thank the Lord that they were not as other men, or even as that Publican—a Roman official—considered themselves above all accusation, or detection, and privileged to accuse and censure all who did not, and would not, unite with them in their unhallowed perversions, usurpations, and oppressions, until he came, who judged not according to outward appearance, but righteous judgment; exposed their hypocrisy, deceit, and wickedness, in these memorable words: Ye serpents! ye generation of vipers! how can ye escape the damnation of hell? And again: Ye are of your father the devil, and his deeds ye do! And again: Ye compass sea and land to make one proselyte, and when ye have made him, ye make him two-fold more the child of hell than yourselves.

As the son of Mary, without other human interposition, our Lord may be termed the seed of the woman, for by her the supernatural was ultimated into visible form, and born into the natural world. But in the supernatural or primary sense is he more pre-eminently the seed of the woman, predestinated to bruise the serpent's head.

The seed is that which contains the germ of life; thus, the seed of grain produces grain, the seed of trees produces trees, the seed of animals produces animals, the seed of man produces man, like always begetting like—the natural its natural, and the supernatural its supernatural. Inasmuch as the seed contains the principle of life, which germinates, and from which the body is perfected, it is evident that that which is planted in the earth, and brought forth of the earth, is not, in consequence thereof, to be called the seed of the earth; neither is that which is begat of the creature, and brought forth of the female, to be called the seed of the female; neither is that which is begat of man, and brought forth of his wife, to be called the seed of his wife; neither because Jesus Christ was brought forth of a woman is he, in the primary or supernatural sense, the seed of the woman, but because he was begat of the Holy Ghost is

he most emphatically the seed of the woman and the Son of God, in the broadest, fullest, and most extended sense of the term, For the word was thus made flesh, and dwelt with men—the supernatural within the natural—the first beholding all things in the heavens, and the second surveying all things on the earth ; the supernatural or spiritual interpenetrating the natural, and by its energy subduing it to itself, till the twain became one new man, the elder in subjection to the younger, the natural to the spiritual, or dead in Esau, but alive in Jacob, and glorified in heaven forevermore. But this new man, in his glorification, bears rule, and to him Jacob offers gifts ; and Isaac's prophecy of Esau is thus fulfilled : “ And it shall come to pass, when thou shalt have dominion, thou shalt break his yoke from off thy neck.”

This was the promise to Mary : The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee ; therefore, also, that holy thing, which shall be born of thee, shall be called the Son of God. And it is elsewhere recorded, that the angel appeared to Joseph, the husband of Mary, in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary, thy wife ; for that which is conceived in her, is of the Holy Ghost. Which thing, as a figure, also serveth us as significant of a like implantation and quickening of the will, that submits to its operation ; till, like the leaven, hid by the woman in the three measures of meal, the whole lump is leavened ; the new and inborn life waging continual war against the natural or external, until the final subjugation of the elder to the younger, the flesh to the Spirit, Esau to Jacob, or until the twain becomes one new man, when regeneration is consummated, and not before.

By the incarnation, the infirmity of man was again conformed to ; for before God unveiled no flesh can stand. It was through the flesh that the emanation of his life-giving principles began to be shed forth by our Lord, to

quicken and raise a world from degradation and death. This leaven was first infused into the apostles, and after in others ; and more fully was the life of God shed forth after the resurrection of our Lord from the grave ; for he then breathed on the apostles, saying, Receive ye the Holy Ghost, as was originally breathed into Adam the breath of life. On the day of Pentecost we find the Holy Ghost again shed forth, at the conversion of above five thousand. After the stoning of Stephen, by the persecution then raised, the disciples went everywhere preaching the word. This word, and these life-giving principles, we have reason to conclude, at that day, extended far and wide, and caused kingdoms, empires, and nations to tremble and shake to their very centres. Then were gathered the first-fruits, of which we are promised an abundant harvest. But, before this harvest should be gathered, it was foreseen there should be a great falling away, and that the man of sin, the son of perdition, should first be revealed.

Before the great and terrible day of the Lord, it is declared, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven. Isaiah seems to have had a wonderful view of that which should in the last days transpire, when he exclaimed, Woe to Ariel, to Ariel, the city where David dwelt ! and what follows.

In chapters xiv., xvi., and xxiii. of Ezekiel, he seems to have had a wonderful view of the great wickedness which should prevail in the last days under the form of godliness. To Daniel, and other prophets, these things were revealed, and finally to John, who saw the great dragon ready to devour the man-child, which was brought forth of the woman, and caught up to heaven and to God. He saw the woman driven by the dragon into the wilderness, where she was to remain forty and two months ; while the dragon, the beast, and the false prophet were to overrun the whole earth, and, finally, to slay the two witnesses ; and,

for three days and a half, they of the earth were to rejoice over their dead bodies, laying in the streets of the great city, spiritually called Sodom and Egypt, where also the Lord was crucified. It should be remembered, that the reign of the dragon and the beast continues just as long as the woman continues in the wilderness, and till the two witnesses are slain ; and that, during this period, the dragon, and the beast, and the false prophet, rules the whole earth. Let no man, therefore, be deceived with the lo here, and the lo there, for the kingdom of heaven cometh not with observation. If it is said he is in the desert, go not forth ; if in the secret chamber, believe it not ; for as the lightning cometh out of the east, and shineth even to the west, so shall the coming of the Son of man be.

Remember the admonition given by Christ himself to the apostles, when they inquired what should be the sign of his coming, and the end of the world : When ye shall see Jerusalem encompassed with armies, then know that the destruction thereof draweth nigh. And when ye shall see the abomination of desolation—mark well the words : and whoso readeth let him understand—When ye shall see the abomination of desolation standing in THE HOLY PLACE, then let him which is in Judea flee into the mountains ; and let him who is upon the house-top, not come down to take any thing out of his house ; and he who is in the field, let him not turn back.

How many shall fall, and be snared and taken by looking without, for that which is only to be found within, the great day of the Lord only can disclose ; for then will this truth be fully and incontrovertibly established, that the kingdom of heaven is within ; and till there known, it is in vain to look for it without. And that each, of themselves, and for themselves, make their own election, with its surroundings, in accordance with which they are predestinated to good or evil—to good, if found in Jacob, or the Spirit ; or to evil, if found in Esau, or the flesh.

THE TRINITY.

THE strange ideas which men seem to have imbibed on the subject of what is commonly called the Trinity, has caused much speculation, great confusion, and still greater obscurity in what is denominated the Christian Church.

Now, no one truth is more clearly evidenced in the Scriptures than this: that the Lord our God is one Lord.^a To hear this truth, and to love this one Lord with all the heart, and with all the soul, and with all the strength, and with all the mind, is, by Christ himself, declared to be the first and the great commandment.

Why, then, it may be inquired, if but one God,^b is he spoken of as the Father, the Son, and the Holy Ghost?

Because he so exists, as man, who in his original creation is declared to be in the image of God, exists^c in soul, body, and spirit, and is so spoken of, and still is but one^d as our own senses testify.

The invisible things of God, from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead.^e In like manner is the Godhead exemplified in man, for man was, in his original creation, in the image of God.^f

Man, as man, exists in bodily form, and is so identified and known; from infancy to manhood, by slow and

a Deut., vi., 4, 5. Zachariah, xiv., 9. Job, xix., 25. Matthew, xxii., 37. Mark, xii., 29, 30, 33. Luke, x., 27. Acts, viii., 35. Heb., i., 10. Titus, i., 3.

b 1 John, ii., 22, 23; v., 7. John, xiv., 25, 26; xv., 26.

c Gen., i., 27; ii., 7.

d 1 Thess., v., 23. 1 Cor., ii., 11. Heb., iv., 12. Philemon, i., 25.

e Gen., xiv., 21; xxxix., 6. Exodus, xvi., 16; xii., 48. Deut., xxviii., 50. 1 Samuel, ix., 2; xvi., 18. 2 Samuel, xiv., 14. 2 Kings, x., 7. Job, xxxiv., 19. James, ii., 1. Jude, i., 16. Romans, i., 20.

natural process, is the natural body built up from the earth, until it attains the full stature of a perfect man. This body, thus formed of the dust of the earth, is qualified for natural or earthly existence, and for communion of one man with another, and for converse with the natural and outward world ; and for converse with the outer and natural things in it. Man's existence in a natural body thus becomes evident to the natural senses, and to become acquainted with, and to recognize and identify the body, is to know personally. Thus the inference that the body constitutes the Person.*

That man, in addition to the body, is possessed of a spirit^d is clearly set forth in the Scriptures, and is acknowledged by all who profess to believe them ; and it is further evident from the fact, that the body without it is but inanimate clay, which speedily returns to its native dust ; thus it is that by it^f the various acts of the body are performed, but this spirit^k is, at the same time, invisible to the natural eye.

That it is an invisible principle or essence, capable of conceiving and executing that which it conceives, that it is through and by the body that it acts in nature, and that it is in the body that it centres, and is to the natural man identified, is evident.

But it is further evident that, in addition, this spirit is possessed of a life^g different to that of any of the other creatures ; for no other creature is competent to enter into the invisible regions and from thence to gather to the spirit of invisible realities, which are first in the thoughts and then in words, written or expressed, brought forth in vision or sounds, to the eye or ear, in the natural world, or

^f Gen., xli., 8 ; xlv., 27. Numbers, xiv., 24. Judges, xv., 19. 1 Samuel, xxx., 12. 1 Kings, x., 5. 2 Kings, ii., 15. Job, xxxii., 8, 18. Psalm, xxxii., 2. Proverbs, xx., 27. Eccl., iii., 21. Ezek., xli., 3. Zachariah, xiii., 1. Luke, viii., 55 ; xxiv., 37, 39. 1 Cor., vi., 20. James, ii., 26. Matt., xiv., 26.

^g Gen., ii., 7. 1 John, i., 2 ; ii., 25 ; v., 11. John, iii., 36.

rendered visible in the various inventions suggested and executed by man ; for into no other creature was breathed the breath of life, which constitutes the living soul.^h This living soul,ⁱ the final implantation of the Almighty at creation, qualifies man for communion with his Maker, and for communion with heaven and heavenly things peculiar to him ;^j divested of it he is regarded as dead even while alive.¹²

Thus it appears that man, as man, in the full and healthy exercise of all his faculties, exists in soul, body, and spirit.⁴ In body, as to natural identity and form ; in spirit, as to natural life and existence ; and in soul, as to ethereal and heavenly existence, and is thus qualified for glorifying God, and enjoying him forever, in heaven, his holy habitation.¹

God, from the beginning, has revealed himself to man, according to man's capacity and ability to comprehend, understand, and practice spiritual and eternal things.¹

Man was originally placed in that high and exalted station denominated Eden,¹ for which he was by creation qualified ; here God was revealed as the Father,¹³ and a dispensation prevailed, which in consequence of its spirituality was peculiarly his ; as such, it was primitively recognized and known, for God is a Spirit,^k and as such is in and over all things, so that even a sparrow can not fall to the ground without him.¹ He is the original essence and principle of, and in, all things, and from which all things proceed, and is thus, in the highest sense, the Father.¹ This dispensation commenced at the beginning,

^h Deut., xi., 13. Matt., x., 28. Mark, xii., 33.

ⁱ Gen., ii., 8, 15. Ezek., xxviii., 13.

(12) John, v., 25. Ephesians, ii., 1, 5 ; v., 14. 1 Tim., v., 6. 1 Peter, iv., 6.

^j Gen., iii., 8, 10. Exodus, iii., 14. John, viii., 58 ; xiv., 26. Acts, ii., 4, 33. 1 John, ii., 27.

(13) John, vi., 45.

^k Isaiah, lxi., 1. John, i., 18. John, iv., 24. Luke, iv., 18. John, v., 37. Luke, xxiv., 39.

^l 1 Cor., xv., 24. Matt., x., 29, 32, 33. 1 Cor., xii., 3. Mark, viii., 38. John, xx., 17, 21.

and terminated at the fall, and the final expulsion of Adam from Eden ;^m and was followed by that of the Son, commencing with the promise to Adam, that the seed of the woman should bruise the serpent's head,ⁿ and terminated with the cry of the Son of God^o himself, upon the cross, "It is finished."^p

The third and last dispensation is that under which we live, and is denominated that of the Holy Ghost. It commenced at the resurrection of our Lord from the grave,^q and was witnessed to the apostles, when he breathed on them, saying, "Receive ye the Holy Ghost,"^r and was more fully manifested at the day of Pentecost; and is at this day, that quickening spirit by which the Lord manifests himself to his disciples, and not to the world.^s Thus the gradual unfolding of divinity as man's comprehension and perception became obscured,^t until the word was made flesh, and dwelt among us in the person of Jesus Christ,^u who was crucified, dead, and buried, and who arose again the third day from the dead, and ascended into heaven,^v and by the Holy Ghost restored that which he took not away; and forever opened a new and living way^w into the holiest of all.^x Thus the same God, who was in the beginning,^y bowed the heavens and descended to man's low estate; for he is that word which was in the beginning,^z and in whom dwells all the fullness of the Godhead bodily, being the brightness of the Father's glory,^a and the express image of his essence, and the true God and eternal life,^b and the only object of religious adoration

m Gen., iii., 23, 24. *n* Gen., iii., 15. *o* Luke, i., 35. *p* John, xix., 30.
q Matt., xxviii., 2, 10; xxviii., 18, 19. Mark, xvi., 5, 6, 19. Luke, xxiv., 4, 5, 6. John, xx., 13, 14.
r John, xv., 26; xx., 22. Acts, ii., 4, 33. Heb., vi., 4. 1 John, ii., 27. Acts, i., 8. Titus, iii., 5, 6.
s John, xiv., 22, 23. *t* Deut., xviii., 15. Isaiah, ix., 6; xlv., 5, 6.
u John, i., 14. 1 John, v., 20, 12, 13. Heb., i., 3, 8, 10. Luke, xxiv., 52.
v Luke, xxiv., 51. Acts, i., 9. *w* Titus, iii., 5, 6. Psalm, lxi., 4. *x* Heb., x., 19, 20.
y John, i., 1. 1 John, i., 2.
z John, i., 1. 1 John, i., 2.

and worship;⁷ and the only medium of access to the Father,¹ for no man knoweth the Father save the Son, and he to whom the Son shall reveal him;² for God as the Father, is pure and boundless love,³ before whom unveiled, no flesh could stand.⁴ This love in the beginning was manifested by the word,¹ of which man in his exalted station had a perception, and thus communion with his Maker; this word in its quickening power constituted the Holy Ghost. Thus, in the beginning, three bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are One.⁵ Thus pure and undefiled love was in the beginning, this love manifested was the word, and the word in its power and effect, the Holy Ghost. This is the same word, that in the fullness of time became flesh, in the person of the Son,⁶ and from whom proceeds the quickening power that raises from the dead.⁷ Thus God is a Spirit, which Spirit identified is the Son, and the quickening power emanating from him is the Holy Ghost, and the three are One.⁵

The Father, the Son,⁸ and the Holy Ghost⁸ are further manifest, as the Father, in that boundless self-existence and all-prevailing love that fills immensity,⁹ and from which all things proceed; as the Son¹¹ in identity¹⁰ and form, and as the Holy Ghost in quickening¹⁴ power; and again, as cause,¹⁰ identity,¹⁰ and effect.¹⁰

^y John, iv., 25, 26; ix., 35-38; x., 9, 30; xiv., 7, 9, 14. Luke, xxiv., 52. Acts, vii., 59. John, xvii., 5; xx., 28; Rev., iv., 11.

(1) John, xiv., 6. (2) Matthew, xi., 27. Luke, x., 22. (3) 1 John, iv., 8, 16. (4) Hebrews, xii., 29. (5) 1 John, ii., 22, 23; v., 7. Matt., xxiii., 9. (6) Luke, i., 35; John, xvi., 28; xvii., 3, 4, 5; xi., 25; xx., 22. (7) John, xi., 43. (8) John, xii., 44, 45. Acts, ii., 33; xix., 2. John, xiv., 26. Acts, xi., 16. Rev., i., 8, 17, 18. (9) Romans, xiv., 17. 1 Cor., xii., 13. (11) John, i., 10; vi., 35. (14) John, vi., 63; vii., 39. (10) 1 Peter, i., 12. Rev., xxii., 13, 16.

The following are early traditions of doubtful character ; they are to be found in the Apocrypha of the New Testament :

Joseph, the husband of Mary, was a builder by profession, and engaged abroad for months together—is represented as an indifferent workman—and having made a throne, on a certain occasion, too small, increased its dimensions in a most extraordinary manner. Was a widow-er at the time of his marriage to Mary—an old man with several children. The infant Jesus born in a cave near Bethlehem, as they journeyed—circumcised there on the eighth day. The alabaster box of ointment, with which the Lord was anointed as he sat at meat—said to be prepared at the cave at the time of his birth, the woman's name, by whom it was subsequently used, said to be Mary. Great disorder at Bethlehem in consequence of the arrival of wise men from the East. Joseph proposes to go away. The child is wrapped in swaddling cloth and laid in an ox manger, because there was no room in the inn. The wise men present themselves and offer gifts.' The child taken to Jerusalem ten days after his circumcision, and the fortieth day after his birth presented at the temple. Joseph and Mary go with the infant Jesus to Egypt. Bartholomew of the Scriptures, said to have died when a child, was raised to life by the infant Jesus. Judas Iscariot, when a child, possessed with a devil ; struck the infant Jesus ; was healed by him, and after became a disciple, and betrayed him ; the Lord was pierced by the soldier on the same side that received the blow, and at the same place. The star that guided the wise men proved to be an Angel, who rendered himself thus luminous.

APPENDIX A.

COPY of a Dutch Bill of Lading, to which was usually added after the word *Safety*, at the conclusion, before the date, the word *Amen*.



Shipped by the grace of God in good order, and well conditioned by Mr. Rud. Hend. Portener, in and upon the good Ship, called the *Adelaide*, whereof is Master under God for this present voyage Hen. Fred. Böse, and now riding at anchor at Amsterdam, and by God's grace bound for Charlestown, to say,

Six Hampers Earthenware,

Sixteen Bundles Steel,

Three hundred Boxes Cheese,

Fourteen Boxes and three hundred Jugs of Oil,

Thirty Pipes of Gin, twenty Casks of Oil.

<i>Benten</i> I F S No. 1 a 145.	{ Eighty Chests, } { Three Casks, } { Twelve Packs, }	Containing Glassware, Wine, Paper Linne, Twine, and Coffee Mills,
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[c] No. 1 a 117.	One hundred and seventeen Kegs of Nails,
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P C G Sixteen Bundles Steel,

Fifty Jugs of Oil,

Ten Pipes of Gin,

Eight Chests Paper and Dutch Linne, } No. 1 a 18

for account and risk of Mr. John Fried. Schmidt,
 Citizen of Charlestown,

being marked and numbered as in the margin, and are to be delivered in the like good order, and well conditioned at the aforesaid Port of Charlestown, South Carolina (the dangers of the sea only excepted), unto said Mr. J. F. Schmidt or to his

assigns, he or they paying freight for the said goods one thousand and three hundred and seventeen Spanish mill'd dollars and Ten per Cent. Primage and Average. In witness whereof the Master or Purser of the said Ship hath affirmed to Four bills of Loading, all of this tenor and date, the one of which Four Bills being accomplished, the other three to stand void. And so God send the good Ship to her desired Port in safety. Dated in Amsterdam, 12 April, 1799.

Contents unknown, free of leakage *und Schaden*.

H. F. Böse.

The people from whom this bill of lading emanated were eminently religious ; this element entered into their everyday life, and gave form and color to their institutions. A colony of them settled on Manhattan Island immediately after its discovery in 1609, bringing slaves with them, and in 1620, the same year the Pilgrims landed at Plymouth, they landed them from a government vessel of war at Jamestown, Virginia ; this is the origin of the institution of slavery in North America. The Dutch treated their slaves with so much consideration and kindness, that the remark "a Dutchman's kitchen is a negro's heaven" became proverbial. It is supposed the institution originated with the Dutch, in rescuing captives from death by purchase. What now constitutes the State of New York was claimed on its discovery, as a colony of the Dutch. The first settlers were termed "The United New Netherlands Company," but a more extensive Company was formed in Holland, and chartered under the name of the "West India Company." They were invested with most of the functions of a distinct and separate government, and were allowed to appoint governors and other officers to settle forms and the administration of justice, to make Indian treaties, and enact laws. Peter Minuets, the agent for the Company, was governor for six years under the grant of 1621. He arrived at Manhattan Island in 1624, and negotiated on the part of his employers for its purchase

of the natives for twenty-four dollars (\$24). The government of the colony was according to the plan proposed by the city of Amsterdam. The freeholders chose their schepen and a council of twenty, but the director general was appointed independent of them by the authorities in Europe. The Government termed their settlement on the island "New Amsterdam," and in 1652 a separate judiciary was allowed it, consisting of a schout, two burgomasters, and five schepens, or a sheriff, superior and inferior judges. This, in accordance with the usages of the father-land, constituted it a *crry*, the town having previously established a church within its limits. This court was organized in 1653, and from this dates the present corporation of the city of New York, since which, to the present time, there has been a continued succession in office; the first entry on their records is a prayer. These magistrates were appointed by the director-general and his council to hold office for one year, and in the course of time they were privileged to advise the Government as to the appointment of their successors. Following this is the surrender of New Amsterdam to the English, and their appointment of mayor, aldermen, and sheriff, essentially the same officers under another name. The city after surrendered to the Dutch, and its officers again took the name of schout, burgomasters, and schepen. It was again restored to the English, and called New York; and its officers, mayor, aldermen, and sheriff. Then follows the Dongan and Montgomery Charters, largely amplifying the pre-existing judicial characteristics of the corporation.

The term *city*, seems to have implied first, a pre-existing sovereign power, authorized to control, govern, and direct those within its jurisdiction. This power was termed the General Government. Second, an ecclesiastical organization, consisting of judges of religion, teachers, and the laity within certain limits, such as a borough, town, or county, by virtue of authority from the General Government, in the form of letters patent, or a charter, constituting their officials, the delegates of the General Government for the performance of religious service, and such other incidental duties as pertain

thereto, within the limits specified by the charter. This peculiar service was presumed to have reference to the first table of the law. Third, a judicial organization within the borough, town, or county to which the church pertained, consisting of judges, counselors, and the commonalty, by virtue of letters patent, or a charter from the sovereign or General Government. The officers acting for and in the place of the sovereign, in the exercise of the judicial prerogative within the jurisdiction prescribed, they were deemed the exponents of the second table of the law. These organizations were each alike viewed as artificial persons, and were so regarded in law ; the one for the purpose of religious service, and the other judicial, and united within the prescribed limits constituted a *ciry*, or a subordinate form or type of the General Government. These separate organizations could sue and be sued, could defend and be defended, like natural persons ; and, like natural persons, were subject to the laws of the colony. Such appears to have been the peculiarity of cities from remote antiquity ; and strange as it might appear to apply to a judicial official the term Pharisee, and to an ecclesiastic that of Scribe, both would be equally appropriate in accordance with ancient usage—both, like legislators, were regarded as invested with sacred functions. The primitive Pharisees, through Phares, were judicial officials by virtue of descent in the royal line of Judah ; and the Scribes were ecclesiastical, by virtue of descent in the priestly line of Levi—they were, by virtue of this descent, the legitimates of their day. Some have supposed that what primitively constituted the order of Deacons has eventuated in the judiciary of the present day, as the Apostolic order has in that of the present ministry. That the appointment of Matthias, the successor of Judas, whose office became vacant by transgression and death, was by nomination of candidates and election by ballot, precisely as the elections are conducted at the present day, and the supposition that it was by lot is erroneous.* That the appointment of deacons for

* Acts, i., 15-26.

the care of Grecian widows had reference to a class of such men and women as had abandoned their traditionary gods and attended the instruction of the apostles, instead of to widows in the ordinary acceptation of that term. That the deacons were appointed for their daily oversight and instruction, the administration of the sacrament, the ordinance of baptism, for the settlement of their controversies, and the discharge of other official duties; while the apostles gave themselves wholly to the ministry of the word.* That the one institution had reference to the first table of the law, and the other to the second, and unitedly constituted one.

What is now the Collegiate Dutch Church of New York, with its several places of worship, appears to have been the first religious organization on Manhattan Island. This church is perpetuated by its consistory, appointing, or electing their own successors; and the records, if preserved, must date back as far as sixteen hundred ten or eleven, since which there must have been a continual succession of ecclesiastical officials to this time. They have a college connected with the church.

Trinity Church, with its chapels, may be regarded as the special favorite of the English, in its connection with the city magistracy, rather than the Dutch. It, too, shows a continued succession of officials from an early period; and both the Dutch and English, including Columbia College, and other churches and charitable institutions, are amply secured by the Dongan Charter. These were alike, chartered institutions. Columbia College is of great antiquity, and in it are to be found, under the same teachers, the students of both law and divinity. The English definition of a city is, a borough, or town corporate, which is, or has been, the seat of a bishop, or the capital of his see; it differs in no respect but that of superior dignity from another borough. Some cities are boroughs or counties of themselves (*Dictionary of Science and Literature*).

All the city officials mentioned by the Dutch and English

* Acts, vi., 1-8.

charters, are of a judicial character, as for instance, schout or sheriff, the lieutenant of the sovereign, in things pertaining to the judiciary, burgomaster, a judge within a borough. Schepen, an inferior judge, co-operating with him. Mayor, the chief city magistrate, or judge. Alderman, the magistrate, or judge of a ward. Assistant Alderman, the inferior judge, co-operating with the alderman. Constable, a ward officer, subject to the orders of a ward court, as the sheriff is to the more extended city judiciary. Recorder, a presiding judicial, with a general supervision of the court records. County Clerk, charged with the judicial records of the county, and other duties pertaining thereto. Chamberlain, in charge of the chambers and treasurer.

The Montgomery Charter is an amplification of the Dongan, which it confirms, and is throughout judicial in its provisions, as counter distinctive to those of a legislative character. It evidently concedes no other government to the city but such as a just administration of the several laws of the colony secured, when properly administered, by the separate judiciary conceded to the city. No legislation is conceded but such as is of a subordinate character, thus all their laws and ordinances by the Dongan Charter, expired at the end of three months, unless confirmed by the governor general and his council. By the Montgomery Charter the term was extended to twelve months, and more than one hundred years after the date of the latter charter they were, by act of the Legislature of New York, continued in force until repealed.

The judicial character of the Montgomery Charter is further apparent from its own language, which follows: "That the mayor, deputy mayor, recorder, and aldermen of the said city shall be at all times forever hereafter, and hereby are assigned to be justices, and each of them a justice of us, our heirs and successors within the city aforesaid, and the limits, jurisdiction, and extent thereof, and within the county of New York, to keep; and that they the mayor, deputy mayor, recorder, and aldermen of said city, for the time being, or any four or more of them (whereof we will the mayor, or deputy mayor, or recorder of the said city, for the time be-

ing, to be one) shall and may forever and hereafter hold and keep four courts of the general sessions of the peace in and for said city and county of New York," to begin at certain times of the year—particulars here inserted. "And also that they, the mayor, deputy mayor, recorder, and aldermen of the said city, for the time being, or any four of them (whereof we will the mayor or recorder of the said city, for the time being to be one) shall and may forever hereafter have full power and authority to inquire of, hear, and determine, within the city and county aforesaid, all and all manner of felonies, imprisonments, riots, routs, oppressions, extortions, forestallings, regratings, trespasses, offenses, and all and singular other evil deeds and offenses whatsoever within the city and county aforesaid, from time to time perpetrated, done, arising, or happening, which the office of justice of the peace are incumbent, or do in any manner belong, or which shall thereafter happen to, belong, or be incumbent on them, or which in any manner before justices of the peace ought to be inquired into, heard, and determined, together with the correction and punishment thereof, and to do and execute all other things within the city and county aforesaid, and the liberties and precincts thereof as fully, freely, and entirely, and in as ample a manner and form as justices of the peace of us, our heirs and successors, anywhere within that part of our kingdom of Great Britain called England, by the laws, statutes, or customs of England." "And the said justices of the peace of us, our heirs and successors in the city and county aforesaid, may have and exercise jurisdiction in all cases, matters, and things whatsoever, which to justices of the peace of our said city and county do or ought to belong. And further, that the mayor, recorder, and aldermen of the said city, for the time being, and every of them, from time to time, and at all times forever hereafter, shall be justices assigned of the Oyer and Terminer, and of the gaol delivery of all and every of the gaols now being and hereafter to be in the said city and county, and either of them, and shall be named in every commission thereof to be made." "And we do hereby, for us, our heirs and successors, grant, order, and

appoint that the sheriff and other ministers and officers of said city, for the time being, shall and may, and they are hereby commanded, authorized, and fully empowered to, execute and return all and every the precepts and commands of the mayor, recorder, and aldermen of the said city, for the time being, and either and any of them, from time to time, at all times, as fully and effectually as any sheriff, minister, or officer of any county or city anywhere in that part of our kingdom of Great Britain called England, the mandates or commands of any justice of the peace, justices of the Oyer and Terminer, or gaol delivery of or in any county there, hath and to make, return, or execute in any manner whatsoever."

The Montgomery Charter further appropriates an alderman, one assistant, and a constable to each ward, for the purpose of administering justice in each; these are but types of the more extended city judiciary, indicating the peculiar judicial character of the whole; and that the so-called legislation, under the charter, was evidently regarded, simply, as By-laws, Rules, Orders, and Regulations incidental to a court, and nothing more; and that the extraordinary assumption of the Common Council in reference thereto, are unwarrantable perversions of authority that demand prompt correction at the hands of the State. The State, it is true, has indulged them with any amount of legislative machinery, but with continued diminished authority; for what end, it is not necessary here to inquire. To this judicial body the care of the streets was committed by the Dongan Charter, with the proviso, "That this said license, so above granted, for the establishing, making, and laying out of streets, lanes, alleys, highways, ferries, and bridges, be not extended, or be construed to extend, to the taking away of any person or person's right of property, without his or her consent, or some known law of the province." The Constitution of the State contains a provision of like import, including the whole State; thus imparting to the city a two-fold protection against unwarrantable disturbance of its streets.

The Montgomery Charter confirms the provision here re-

ferred to, and extends it to streets to be thereafter made and laid out, and to bridges, and to the mending and repairing the same.

A specimen of official retaliation and city legislation at an early day follows.

In 1650 Oloff Stevenson Van Courtland was president of the "nine men" representing the town at large ; as such, he opposed the policy of Governor Stuyvesant with considerable effect. Stuyvesant retaliated, by turning the "nine men" out of their pews in church, and tearing up the seats.

In 1670 jury trials were first allowed in the city.

In 1696 it was ordered "every seventh house shall in the dark time of the moon cause a lantern and a candle to be hung on a pole, the charge to be defrayed equally by the inhabitants." This was the first attempt to light the city. During the same period a watch was established, composed of four good honest inhabitants.

The first charter of what is now the city of New York, then New Amsterdam, was in 1652. It went into operation in 1653. Its officers were termed schout, burgomasters, and schepens. In 1656 the city contained one thousand inhabitants.

In 1665 the Dutch government was superseded by the English, under the title of mayor, aldermen, and sheriff.

In 1673 the city capitulated to the Dutch, and was termed New Orange, and its officers schout, burgomasters, and schepens.

In 1674 it was restored to the English, and called New York ; its officers, mayor, aldermen, and sheriff.

In 1686 followed the Dongan Charter ; the officials were termed mayor, aldermen, and assistants of the city of New York.

In 1689 followed an Elective Government in consequence of the overthrow of the British government by the succession of William and Mary ; the officers were termed mayor, aldermen, and assistants.

In 1691 the Elective Government was displaced by the arrival of Henry Slaughter, the English governor ; his officials

were mayor, recorder, and assistants. Then follows the Montgomery Charter of 1730, under the title of mayor, aldermen, and commonalty of the city of New York ; at this date the population was eight thousand.

The first important change in the charter of the city, was in 1823, nearly one hundred years after the date of the Montgomery. (See State Laws of 1823.)

The charter was amended by the State of New York in 1830, at which time the population was one hundred and forty-six thousand.

Again amended in 1849 ; again in 1851 ; and again in 1853 ; and again in 1853 ; and again in 1857.

The amended charter of 1830, provides for the separate meeting of the two Boards of the Common Council, from which both mayor and recorder are excluded ; but the mayor is continued at the head of the Executive Department, with a negative on the acts of the Board. The power of appointing the coroner and the sheriff was also abandoned by the State. These officers are now, with others, elective.

These changes in the characteristics of the city charter has imparted to it the character of the servant who affects the prerogatives of his master, and, as might be expected, with similar results. Nor is there reason to anticipate a happier hereafter for the city until the sovereign is again in his legitimate position, and the servant in the place duty assigns him, for the reversion of the order of government, as in other things, violates a principle essential to stability and well-being. By the amendment of 1849, the executive was confided to as many heads as there are departments in the city government, but as order was reversed there was a want of accountability, and each does as seems good in his own eyes ! The result is notorious ; and confirmatory of the Scotch adage—"A creature with more heads than one is a monster !"

In 1853 a further amendment of the charter was attempted, but it was only giving another appearance to what was radically perverse, and only to be corrected by radical measures. The charter has lost its vitality. It died of pervers-

sion ; has been legally galvanized, only to exhibit strange antics before high heaven ; has become food for cormorants, who are now gorging themselves ; is offensive, and should be buried out of sight. Instead of plausible theories, first principles must again prevail, and that practical common sense which governs practical men in their every day's transactions, and these all point to a legitimate head appointed by the State, with full power and authority to control all the subordinate departments under him, and to an elective council, to advise with, originate, prepare, and perfect ordinances and other papers for the signature of the executive. The primitive city organizations point in the same direction, and the United States Department, organized in the city of New York for the collection of revenue, the City Post-office, the Sub-treasury, and the United States Mint, to greater concentration. That that which legitimately belongs together can not be severed without disastrous results, is the lesson taught by what precedes.

APPENDIX C.

THE SCIENCE OF THE SEXES.

Extract from an Address delivered before the Young Ladies of Easton, Pa., by E. Dean Dow, A.M., Principal of the "Ophele-ton Female Seminary."

"APPROPRIATE spheres are assigned to each. By physical strength, mental firmness, and indomitable courage, we see man taking the lead in invention, legislation, and power of thought ; in all the sterner scenes of human life, leaving to woman the less bold, but more beautifying sphere, the cultivation of the heart, and the distilling of the gentle influences of affection, bearing with patience and equanimity her share of life's burdens, and shedding upon man's pathway the enlivening influences of her sympathetic cheerfulness and love. Moral worth is presented as bold and fearless in man—unassuming but unfaltering in woman. Courage and bravery flash in his eye—resignation and patience, a tear trembling through a smile, beam in hers. Each adds a new feature of interest to the other ; neither is perfect alone. The dull monotony of man's life, pushing forward from scene to scene, is joyless, until interrupted by the hallowed influence of woman's reciprocity, kindness, and sociability. Alone, he would be devoid of these, and practically is so now, where the gaming-room and billiard-table, and profane above and underground dram-shops for the evening, alternate with his place of business during the day. There is propriety in honest, day avocations, but there is no propriety in giving to dissipation the hours of evening ; hours which ought to be spent within the social circle of a well-ordered home. Few are there who, from necessitous circumstances, are cut off from the genial influence of social life, unless by their own open acts of profligacy. It must be acknowledged that, with man,

there is a disposition to *think* and *dig*, and *dig* and *think*, but never stop to be socialized and to enjoy. Woman's place is then apparent, *i. e.*, to modify this one-eyed life, not by detracting from *his* work and toil, or *her own*, by idleness, but by changing the current of his feelings, and directing the energies of his social or emotional nature.

"Hear the clattering noise of the work-shop and factory, the ponderous blow of the trip-hammer, and trembling of the rolling-press; see the ocean crested with craft of every kind, wafting luxurious products from land to land—a real world of life upon the waters. What hurried steps, what dashing hosts crowd and rush along the city's avenues; banks, steam-presses, exchanges meet you at every turn.

"Mountains tremble and give way at the approach of man's arm directed by science. The elements with their mighty forces are chained to a car, constructed by his genius, and made to bear burdens, or communicate messages at his pleasure—all these deepening and widening the range of his powers. These all bespeak *man, true man*. But what are they when the excited hour is past, and weariness entangles his steps, or dims his eye, if there be no home to go to; no quiet circle, no cheerful countenance, no pleasant welcome, no treasured memories of affection, no mutual sharer of his joys or sorrows, no *dearer* delights of life? Would he be happy? *No! no!* With whom are these; in whose own precious keeping? *With woman*. *She* has the province of endearing life; of weaving into it the golden threads of sympathy and love.

"Her influence is wanted. Not in the *field*, or *forum* or *pulpit*; but in the improvement of society; the instamping with intellectual and moral worth every social circle and peaceful home in our land. What a beautiful and glorious mission! How it blends with man's, and makes one grand, symmetric, and harmonious whole! *Study* the features of this work. The reciprocity and influence of talented, cultivated, refined woman, upon the progress of mankind, is unsurpassed by any other agency! The control and influence to be exerted over society by woman, is in the way of directing

the natural impulses of the heart. Pre-eminently this is her place of influence. Here nature is essentially social. This is to be regarded as woman's distinctive attribute in the science of the sexes. To her is reserved the right of controlling almost entirely the social relations of life. And here, from the fact of her moulding, modifying power upon society, is presented the reason why her nature should, not only be properly understood, but her education duly estimated.

"We care not how down-trodden the nation, how debased the home; all that has a hope of *better* in it, is an improvement of the social relation. No people can advance far, while woman is debased, or treated as inferior to man.

"All aims at progress must have respect to ruling principles. These are, in relation to mankind, the ties which bind nations part to part; over which the proud swell of the statesman's eloquence is poured, and the patriot's blood flows freely to guard: HOMES—THE FIRESIDE—THE FAMILY; and in whom are these bound together, and knit as into one? The bond of the home, the fireside, the family, is woman. What firmer basis for the perpetuity and progress of nations than the maintenance of the family relation, where heart beats in unison with heart around the domestic altar! There is no glittering pageantry here, but there is something dearer—the pulsation of life and love.

"There is an idea in some minds, that the way in which Christianity has proved a blessing to woman has been by leading man to elevate her condition. This is perversion. Christianity has inculcated the feeling of essential coequality, and removed the sway of arrogance, ignorance, and misrule, so that woman has been allowed her rightful place and prerogatives. Thus a mighty power for good to mankind has been given free action, which now shows itself in every Christian land; in enlarged civilization, in better homes, and improved society."

APPENDIX D.

SISTERS OF CHARITY—NURSES.

"It seems no longer a question as to whether, in Protestant communities, a number of women can be properly trained and organized for purposes of social benefit, authorized and employed by the government, aided and directed by intelligent and good men, and sustained by public opinion. I consider that the question has been answered ; and I must repeat my strong conviction, that such a communion of labor and of love as I have endeavored to describe, is not a thing of country, creed, or custom, but is founded in the very laws of our being—in that self-same law which is the basis of domestic life ; that it is one of the main conditions of social happiness and morals ; and that the neglect of it in any country or community strikes at the heart of all that is best in men and women, increases the faults of both and their ignorance of each other, and tends consequently to the ultimate degradation and misery of all society. * * *

"In all our national institutions we want the help of women. In our hospitals, prisons, work-houses, reformatory schools, elementary schools—everywhere, we want efficient women, and none are to be found prepared or educated for our purpose. The men whom I have heard speak this seem to regard this infusion of a superior class of working women into our public institutions as a new want, a new expedient. They do not seem to feel or recognize the profound truth that the want now so generally felt and acknowledged, arises out of a great unacknowledged law of the Creator, a law old as creation itself, which makes the moral health of the community to depend on the co-operation of woman in all work that concerns the well-being of man. For, as I have said before, it is not in one or two relations, but in all the possible relations of life, in which men and women are con-

cerned, that they must work together for mutual improvement and the general good ; and I return to the principle laid down at first, 'the communion of love and the communion of labor.' * * * *

"It is the bane of the English system of government throughout, that it does not render the public service, in its various civil departments, a series of professions, for which men must be specially educated and trained ; and the great English Universities, in consequence, do not educate young men for any pursuits on earth, except those of a gentleman and a scholar. In the same manner the education given to our women is merely calculated to render them ornamental and well informed ; but it does not train them, even those who are so inclined and fitted by nature, to be effective instruments of social improvement. Whether men, without the assistance or sympathetic approval of well-educated women, are likely to improve and elevate the moral tone of society, or work out good in any especial sphere or profession, is, I think, hardly a question. * * * *

"I am acquainted with an army surgeon whose regiment, a few years since, was ordered to India. Almost immediately on landing, numbers of the men were attacked by cholera. They were prostrated one after another—sank, died, almost as much from terror and despair as from the disease itself. As the senior surgeon, my friend felt deeply his responsibility—as a humane man, he felt for the suffering of his men. He had exhausted all the resources of his art, but the disease was spreading fearfully. One morning, on coming home to his wife, after visiting the hospital, he said, 'I don't know what to do with my poor fellows—they wring my very heart—they are dying of faint-heartedness as much as any thing else!' 'Suppose,' said she, 'I were to go and see them—would it do any good?' 'Well,' he replied with tears in his eyes, 'I should not have asked it of you, but, as you offer it, I think it would do good.' She threw on her dressing-gown and repaired at once to the hospital. Leaning on her husband's arm, she walked through the wards where the sick and dying lay crowded together ; she spoke kind and cheer-

ful words to those who could hear her, and they seemed to revive under the influence of her presence. She continued her visits daily. The most despairing took comfort ; men whose condition seemed hopeless recovered. They thought, they even said, 'It is not so bad with us if she can come among us !' They watched for her coming, and received her when she came, with blessings ; and the progress of the disease was from that time allayed. Now there is nothing extraordinary in all this ; hundreds of such instances might be recorded ; some example of the kind will probably start into the recollection of many who listen to me ; but such facts have never been brought together, and considered in the abstract, as illustrating a principle, or as substantiating a truth—a most important principle, a most vital truth ; they remain, consequently, isolated facts, strongly exciting our sympathy and interest, and nothing more."—*Mrs. Jameson's Sisters of Charity, at Home and Abroad.*

APPENDIX F.

LIFE IN AFRICA.

REV. MR. BEACHMAN, a member of the "London Wesleyan Mission," recently returned from a visit to Africa, and in the sketch of the social condition of the negroes inhabiting the Gold Coast and its vicinity, he furnishes a truly awful picture, thus :

"Scarcely has one of their barbarous and bloody customs been abandoned, from the earliest period of which any thing is known of them. They will even pave their court-yards, palaces, and even streets or market-places of their villages or towns, with skulls of those butchered in the wars, at feasts, funerals, or as sacrifices to Bossum.

"Still their wives and slaves are buried alive with their deceased husbands or mates. When Adabanzan died two hundred and eighty of his wives were butchered before the arrival of this successor, which put a stop to it, only to increase the flow of blood and the number of deaths in other ways. The remaining living wives were buried alive, amid dancing, singing, and bewailing, the noise of muskets, horns, drums, yells, groans, and screeches ; the women marching by headless trunks, bedaubed themselves with mud and blood. Their victims were marched along with large knives passed through their cheeks. The executioners struggle for the bloody office, while the victims look on and endure with apathy. They were too familiar with the horrid sacrifice to show terror, or to imagine that all was not what it should be. Their hands were chopped off, and then their legs sawed off to prolong the amusements. Even some who assisted to fill the grave were then hustled in alive, in order to add to the sport or solemnity of the scene. Upon the death of the king's brother, four thousand victims were thus sacrificed. These ceremonies are often repeated, and hundreds slaughter-

ed at every rehearsal. Upon the death of a King of Ashantee a general massacre takes place, in which there can be no computation of the many victims.

"At their Yam customs Mr. Bowditch witnessed spectacles of the most appalling kind. Every cabocer, or noble, sacrificed a slave as he entered the gate. Heads and skulls formed the ornaments in their processions. Hundreds were slain; and the streaming and teeming blood of the victims was mingled in one vast brass pan, with various vegetables and animal matter, fresh as well as putrid, to compose a powerful fetich. At these customs the same scenes of butchery and slaughter occur. The king's executioners traverse the city, killing all they meet. The next day desolation reigns over the land. The king, during the bloody saturnalia, looked on eagerly, and danced in his chair with delight.

"The King of Dohoney paves the approaches to his residence and ornaments the battlements of his palace with the skulls of his victims; and the great fetich tree at Badagry has its wide-spread limbs laden with human carcasses and limbs. There the want of chastity is no disgrace, and the priests are employed as pimps."

"Murder, adultery, and thievery," says BOSMAN, "are here no sin."

This year (1860), the British government are negotiating to prevent the sacrifice of two thousand captives by the King of Dohoney, in commemoration of the death of his father. He contemplates collecting blood enough, in a large reservoir excavated from the earth, to enable one of his subjects to paddle a canoe on its surface, for the amusement of the spectators.

The Rev. JOHN NEWTON, in his life, gives the particulars of his sufferings as a slave in Africa, and of the cruelty of the colored woman to whom he was subject; and testifies to the customs and ceremonies of the natives, and to their pretended charms, necromancies, amulets, and divinations.

APPENDIX G.

THE savages are proud of idleness. At home, they do little but cross their arms and sit listlessly, or engage in games of chance, hazarding all their possessions on the result ; or meet in council, or sing and eat, and play and sleep. * *

Woman is the laborer. Woman bears the burdens of life. The food that is raised in the earth is the fruit of her industry. With no instrument but a wooden mattock, a shell, or a shoulder blade of a buffalo, she plants the maize, the beans, and the running vine. * * * * She pounds the parched corn, dries the buffalo meat, and prepares for winter the store of wild fruits ; she brings home the game that is killed ; she bears the wood, draws the water, and spreads the repast. * * * * The Indian's wife was his slave, and the number of his slaves was a criterion of his wealth. * * *

More commonly it was the captive's lot to endure torments and death in forms which Brebeuf has described. On the way to the cabins of his conquerors, the hands of an Iroquois prisoner were crushed between stones, his fingers torn off or mutilated, the joints of his arms scorched and gashed. * * * At one village after another, he was present at festivals which were given in his name, at which he was obliged to sing. * * * * His last entertainment, made at the charge of the bereaved chief, began at noon. * * * * The feast being ended he was conducted to the cabin of blood. They place him on a mat and bind his hands, he rises and dances around the cabin chanting his death song. At eight in the evening, eleven fires had been kindled, and these are hedged in by spectators. The young men selected to be the actors are exhorted to do well, for their deeds would be grateful to Ariskoui, the powerful war god. A war chief strips the prisoner, shows him naked to the people, and assigns their office to the tormentors.

Then ensued a scene the most horrible. Torments lasted until after sunrise, when the wretched victim, burned, gashed, mutilated, half roasted, and scalped, was carried out of the village and hacked in pieces. A festival upon his flesh completed the sacrifice. Such were the customs that Europeans have displaced. * * * * The Iroquois, when Joques was among them, sacrificed an Algonquin woman in honor of Ariskoui, their war god, exclaiming "Ariskoui, to thee we burn this victim, feast on her flesh, and give us new victories ;" and her flesh was eaten as a religious rite. * * *

But the Indian had a consciousness of man's superiority over nature, and sorcery sprang up in every part of the wilderness. "They were prophets whose prayers would be heard." "They are no other," said the Virginian, Whitaker, "but such as our English witches ;" and as their agency was most active in healing disease, they are now universally called medicine-men. * * * * He who could inspire confidence, might come forward as a medicine-man. The savage puts his faith in auguries ; he casts lots, and believes nature will be obedient to his desire ; he puts his trust in the sagacity of the sorcerer, who comes heated from his pent-up lodge, and with all the convulsions of enthusiasm, utters a confused medley of sounds as oracles. The medicine-man boasts of his power over the elements ; he can call water from above, and beneath, and around ; he can foretell drought, or bring rain, or guide the lightning ; by spells he can give attraction and good fortune to the arrow or the net. * * * He can pronounce spells which will infallibly give success to the chase.—*Bancroft.*

CONCLUSION.

It is of little avail whether a man call himself a Christian, a Catholic, an Episcopalian, a Calvinist, a Lutheran, a Methodist, a Baptist, a Quaker, a Turk, a Federalist, a Democrat, a Republican, a Royalist, a Pagan, a Gentile, a Jew, a Universalist, a Deist, an Infidel, or a heathen, if he has not the Spirit of Jesus Christ, he is none of his ; and all alike are in the same condemnation, for God regardeth not the person of any man ; but, in every nation, he that feareth God and worketh righteousness, is accepted of him. Without the Spirit of Christ, all men of every kindred, nation, tongue, and people, no matter by what name they are called, are by the Scriptures recognized as dead. Men seem prone to forget that building on a name, sect or society, or form, is not building on Jesus Christ, and that every tradition, whether political, judicial, or ecclesiastical, which takes the name and place of that pure principle which was by him implanted, and by the apostles preached, is alike false, and shall alike, in the great day of the Lord, perish ; for other foundation can no man lay than that which is laid, which is Jesus Christ. Men seem not to be aware that the *perversion* of those pure principles originally implanted in the Christian Church, is what constitutes the great red dragon, the beast, and the false prophet ; and that it is principally within professing Christendom, that are to be found the Amorites and the Moabites, and Egypt and Tyre, as well as other nations and peoples so particularly described by the prophets ; and Pharaoh and all his host.

When the great red dragon first made his appearance, it was in heaven, that high and exalted state in which the primitive Church existed ; it was here this great deceiver found his way, as he first did in Eden, but from hence he was cast

out to the earth, whither he has to the present day, and does now, under various forms and appearances, exercise his power and authority. Whatever name or thing, then, that is built up, whether political, judicial, or ecclesiastical, having the name and professedly acknowledging the authority of God, and thus attaches to that form which was originally established by the apostles, and is carried into effect as part of it without the sanction of God, is but part of the machinery of the author of evil. Men, therefore, who deny the positive operation of the Spirit of God, or in other words, that Jesus Christ is come in the flesh, and thus operates in the minds of every individual, and at the same time strives for power and authority, either as a maker, administrator, or divulger of laws, and appeal to the Scriptures to sanction their doings, have reason to tremble and be afraid ; for these same Scriptures declare, that whosoever does not enter by the door (which is Christ) into the fold, but climbeth up some other way, the same is a thief and a robber, that cometh not but for to kill, and to steal, and to destroy. It is of no avail, whether he assumes the name of statesman, lawyer, or prophet, he is, professedly, in the fold, and this is his character. He has the form of godliness, but denies its power.

The Scriptures are either true or false ; if false, why not explode them, instead of making use of them to sanction such mighty oppression, as breaking on the wheel, burning at the stake, and such like ; and compelling men to observe a particular day in seven in a particular manner, as well as the different forms and requirements of oppressive governments ?

The Scriptures are true, but at the same time spiritual in their nature and application, and a natural understanding, of them, and a natural application of them only, is false, oppressive and unjust. And when professed teachers of the truths of Christianity make but a natural application of them, and from their respective desks or places declare "they neither have nor expect any revelation, and no other light than is imparted by the written word itself," thus professedly putting the dead letter before the Spirit that indited it, and to what it always refers, and to which it always directs all men, there is no more reason for doubting them sincere, than had they asserted they knew nothing of that birth which is of water and the Spirit, without which, it is declared, no man *can see* the kingdom of God. There is no more reason for doubting them sincere, than there would be should they assert that they are in that *state* which is by the Scriptures recognized as dead, while alive, and engaged in begetting death, instead of life.

Such were not the doctrines taught by the apostles and primitive Christians, for they were not only born again, but many, very many, attained to the full stature of perfect men in Christ Jesus. These were the first-fruits, and the promise is still to us and our children, and this is for the consolation of all Israel. When Peter stood up before as many as were assembled on the day of Pentecost, he declared that which they then heard and saw, to be that which was spoken by the Prophet Joel, And it shall come to pass, in the last days (saith God) I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy ; and I will show wonders in heaven above, and signs in the earth beneath, blood and fire, and vapor of smoke, the sun shall be darkened and the moon turned to blood, before the great and terrible day of the Lord comes ; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Wherefore, he says, repent, and be baptized, every one of you, in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children, and to all that are afar off. It is the letter that killeth, but the Spirit that giveth life. Whosoever, therefore, is led by the Spirit, they shall become the sons of God. When, therefore, those who have not been called of God, as was Aaron, assume no matter what character or name, in the discharge of an assumed duty, take of the holy things in the Scriptures, like Belshazzar did the gold and silver vessels that had been taken out of the Temple at Jerusalem, and without that authority which the Spirit of God alone can impart—like him and his princes, his wives and his concubines, drink therein, and praise the gods of gold, and silver, and brass, of iron, of wood, and stone—they have reason to tremble, lest, in like manner, the fingers of a man's hand shall to them appear on the plastering over against the candlestick, and inscribe—Thy days are numbered, thou hast been weighed in the balances and found wanting, thy kingdom is divided and given to the Medes and Persians.

When the humble and honest inquirer after truth, and the meek and sincere believer in revelation, compares the mild, gentle, and benign doctrines, and the benevolent, humble, and gentle character of Jesus Christ and his immediate followers, the apostles and primitive Christians, with what has assumed the name of, and is professedly, the truths and doctrines of Christianity, let him not despond, or be seduced

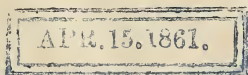
to acknowledge that monster, which should rear itself in its stead and claim the adoration of a surrounding world, for all these things must needs come to pass, else how could the Scriptures be fulfilled? And it is herein that consists the faith and patience of the saints. For this same monster that shall lead so many into captivity, shall also himself go into captivity. And as he killeth with the sword, so shall he, in like manner, be killed with the sword. And as no man can say that Jesus is the Christ but by the Holy Ghost, so neither shall any man be able to stand that temptation which shall come upon all the earth to try them, but by this same Spirit.

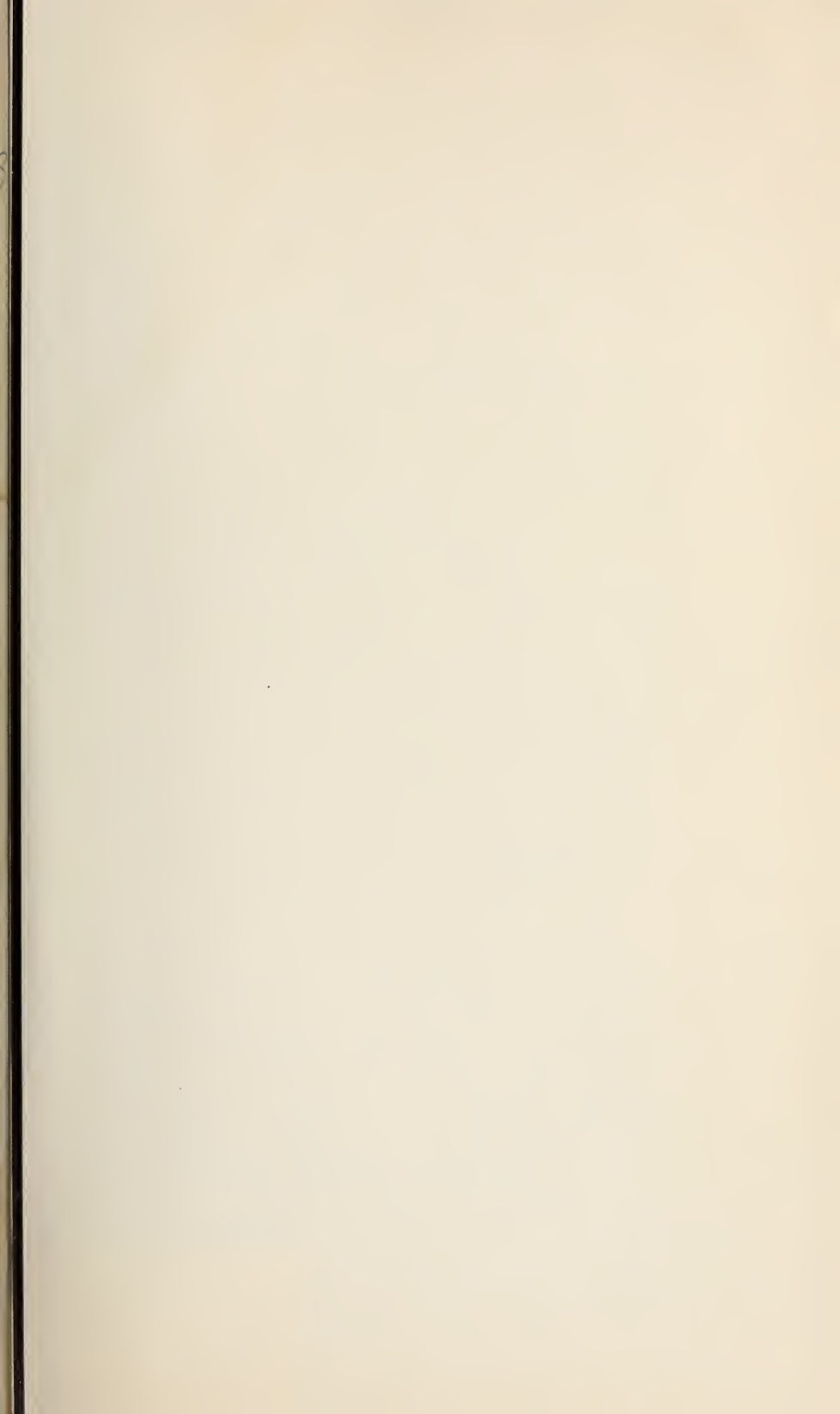
The acknowledgment of a particular sect, form, or society only will not avail in the great and terrible day of the Lord, for in that day there shall be many who shall say, Lord, have we not taught in thy streets, and in thy name cast out devils, and in thy name done many wonderful works; to whom the Judge will say, I never knew you, depart from me all ye workers of iniquity. While those of whom the world was not worthy shall hear the welcome plaudit, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And those shall go away into everlasting punishment, but the righteous into life eternal. Thus shall every man receive according to that he has done, whether good or evil. Those who by well-doing seek for glory and honor and immortality, eternal life; while those who are contentious and obey not the truth, indignation and wrath, tribulation and anguish. For God is not only good and merciful, but strictly just. Those, consequently, who have preferred life, will not be compelled to accept of death; neither those who have preferred death, will be compelled to accept of life, each will go to his own place, the place of his own choice. Each must receive in its essence, that in which his soul delighted while in the body, for it is not to be presumed that a spirit, or a spiritual body, is to be under or subject to natural laws, or in any way to partake of natural things, for these are they which shall pass away. Thus the men who have within their hearts nourished the principles of deceit and murder, envy and malice, pride, or other carnal things, however fair their outward deportment in the sight of the world may have been, must in their very essence reap all the consolation they can afford with such as have been and are like-minded. They will, in the eternal world, no more be forced into the society of the virtuous and just, than they are compelled to cherish their principles in this. For of whatsoever a man soweth, of that also shall he reap.

It is a correct and thorough knowledge of God alone, that

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can raise a man above the traditions and superstitions of this present world, and relieve him of the perplexing anxieties, fears, and alarms to which human nature is subject by night and by day, asleep or awake, as well as of all dread of that world which is to come. For to know God aright is to be taught of him, and he teaches as never man taught. To know God, or rather to be known of God, is to overcome the world, and to withstand the temptations of the evil one. It is this knowledge of God that will protect from the body of death with which we are surrounded. This most powerful and most to be dreaded of all enemies, because imperceptable to the natural eye ; for herein is the arrow that flieth by day, and the pestilence that walketh in darkness, and the destruction that wasteth at noonday. It is like that begets like ; wherever, then, this principle of death enters, and however communicated, disease of spirit will follow if not eradicated by the better principle of life, and will thus communicate itself to the covering of flesh with which it is enshrouded. The principle of light and life, is, however, competent to overcome all things, for it is implanted by God himself, and is nigh us, even in our mouths and hearts, and by taking heed thereto, will, in its vivifying and life-giving principles, diffuse itself in all its healthful qualities, not only throughout the Spirit, but throughout the soul and body. This light and life is such in its essence, that it will render man calm and resigned in sickness as well as in health, and at all times resigned to the will of Him in whose hands are the spirits of all flesh, and will qualify him for a more abundant entrance into those joys which are at God's right hand where there are pleasures forevermore. Or, if so be the will of God, it will from the afflicted chase disease and death, and flow with such warmth and sweetness, as will surprise the possessor of it. That it may so possess and ravish the soul of all the Israel of God, and rest on the world at large, is the cause for which the Son of God was manifested in the flesh. For he came not to condemn the world, but that all men through him might come to a knowledge of the truth. Wherefore, his proclamation is to all, Come unto me all ye who labor and are heavy laden, and I will give you rest ; take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light.

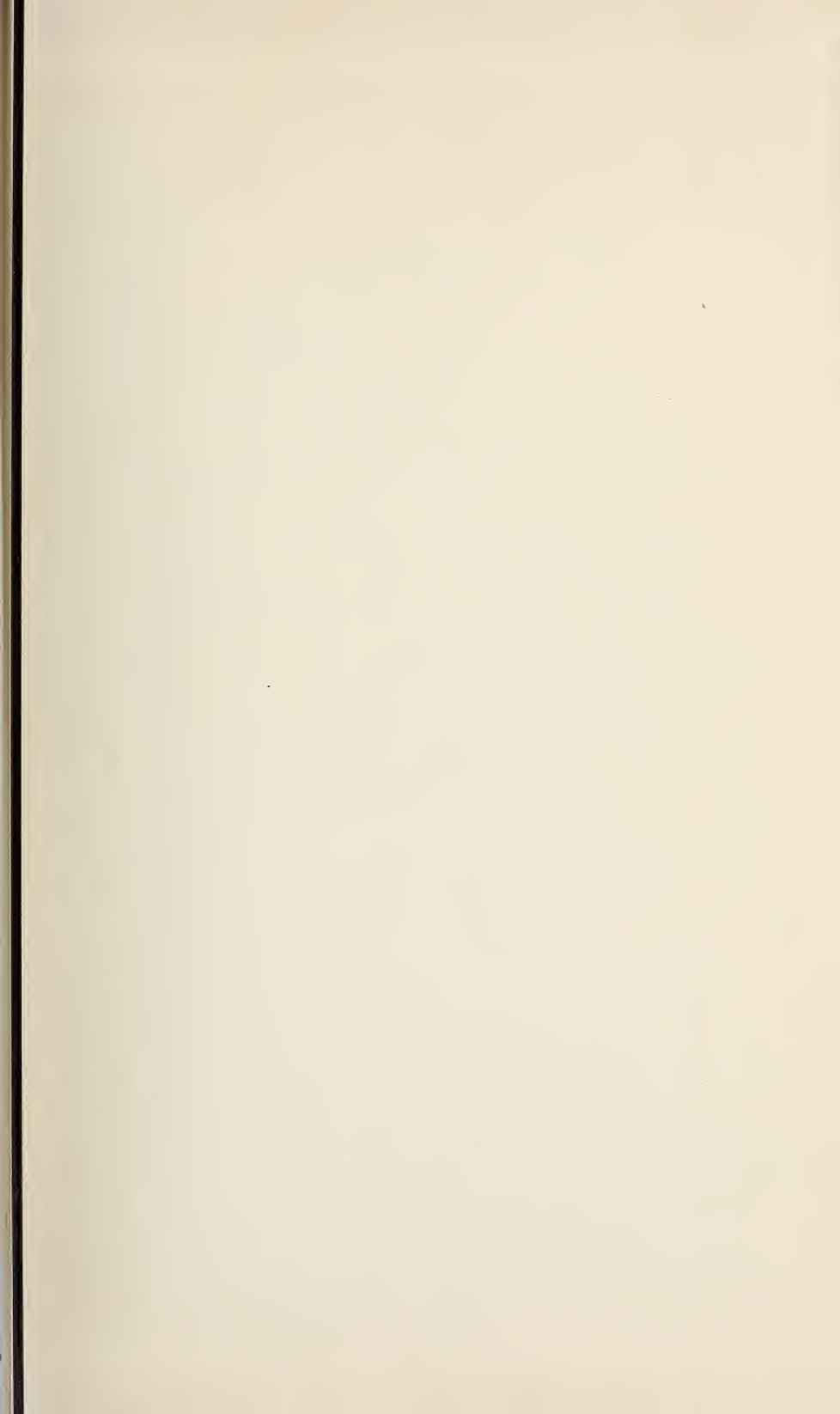




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